

The CATHOLIC SCHOOL JOURNAL

OCTOBER, 1939

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All for Twenty Cents

October:

The school year is still in its infancy. Careful planning and attention to your problems now, before they grow old, will insure the success of your year's work. Be especially kind and considerate now to each of your pupils; their good will and cooperation is of vital importance to them and to you and to the school.

St. John Bosco:

The writer of the leading article in this issue pleads for St. John Bosco as a patron of industrial education. The cause of industrial education in Catholic schools needs and deserves your moral support.

Practical Pedagogy:

Read "Our Lord, the Master Teacher"; "Vitalizing the School"; and "Standards of Attainment for the Teacher." As a warning against materialism in any of our textbooks, read "The Philosophy of the Speech Text."

Catholic Action:

"Organize a Catholic Book Week" (page 256), presents a careful plan for interesting your pupils, their parents, and the whole community in good, wholesome literature. "Dad, Lead On!" a play for the Feast of Christ the King, is a perfect lesson in social justice. "Light on the Dark Side" is a school project planned to break down race prejudice.

Practical Aids:

This issue is chock-full of practical aids for every grade in: religion, English, art, geography, history, arithmetic, spelling, etc.

Help Yourselves:

Have you made use of the "Help Your Fellow Readers" page? Can you help by answering one of the questions (page 270)? Have you a question to submit? Write to the editor this week.

Visual Education:

Look over the many illustrations in this and previous issues of THE CATHOLIC SCHOOL JOURNAL. You can use many of them as visual aids in teaching religion, history, art, and other subjects. Speaking of art, the second article on teaching art by Sister Ansilion will appear in the November issue. The picture study on "The Dream of St. Ursula" is the art article for October.

JUST IN TIME FOR SCHOOLS!

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The CATHOLIC SCHOOL JOURNAL

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No. 8

The Saint of the School Shops

Philip F. Roden

ONE DAY in about the year 1827, a bright-eyed, curly-haired lad of twelve strode cheerfully along the street of an Italian town. He had been taught to revere the clergy, so his face lighted up when he saw a black-clad figure coming his way.

"Good afternoon, Father," he called out respectfully as the priest neared him. But the priest, engrossed in his own thoughts, gave no heed, and passed on without reply.

The youngster, hurt to the quick, ran home to his mother, Mrs. Margaret Bosco, and a notable discussion took place.

The mother defended the priest against the boy's criticisms.

"The good priest had much to occupy his mind, he had his sermons to think out, the cares of his parish weighed heavily upon him, and he could not be expected to notice every child who spoke to him." Thus spoke the charitable heart of the good "Mama Margaret."

John Bosco Makes a Resolution

Young John, however, stoutly maintained his thesis: "that Jesus would never have been too wrapped up in Himself to return a child's greeting and that anyway, children were an important part of the priest's charge, and therefore they should always be considered."

He concluded by declaring that when he grew up he would be a priest and would devote his whole life to working for boys. He would never be too busy to consider the slightest attention to the least of them. History tells us how fully and completely this youthful promise was kept.

And so a preoccupied cleric, wholly innocently and unwittingly, planted the tiny seed which in years to come was to produce such glorious fruit in so many parts of the world.

Some years later the young priest, Don Bosco, but a few weeks ordained, was praying in a certain church in Turin while waiting for a laggard altar boy to appear so that he could celebrate Mass.

A violent altercation in the church interrupted his devotions and caused him to turn in time to see the sacristan cuffing a boy about and attempting to thrust him from the church.

Father Bosco Begins His School

It seems that the sacristan wanted the youngster to serve Don Bosco's Mass; the boy refused on the ground that he could not; he did not know the first thing about serving Mass, and would only make a fool and a nuisance of himself by attempting that of which he was ignorant. At this point the bristling personality of the sacristan burst its bonds and the young priest intervened just in time to save the boy.

Questioning the youngster, Don Bosco found that he was an illiterate orphan of fifteen who had grown up without the least knowledge of the sacraments or of any other phase of his religion. He was an apprentice boy who picked up a most precarious living while learning his trade. How he came to be in the church at all was probably not very clear to himself, but we can shrewdly surmise that it was the hand of Divine Destiny which placed him there at this opportune moment.

However, the youth was grateful for his new friend's championship and promised Don Bosco that he would call on him the following Sunday to take instructions in catechism. He kept his promise too, in a startling fashion, for at the appointed time he appeared, not alone, but with six other street waifs whom he had rounded up to participate in the same benefits which he expected himself.

This was the first session of the famous "Festive Oratory," as Don Bosco came to call it.

Let us digress a moment to explain two things connected with this saint which puzzle his American friends in general.

One is the fact that he is sometimes referred to as "Don" Bosco, and again as

"John" Bosco. John, of course, is his given name, while Don is an Italian title which has, perhaps, no precise equivalent in English. In the practical translation "Don" Bosco becomes "Father" Bosco.

The Festive Oratory

The other is the exact significance of the word *oratory* as used by the Salesians. The dictionary refers to an oratory as a chapel or small room for private devotions. Don Bosco used the word *oratory* to denote the gathering of his boys for the development of their bodies, souls, and minds. Just as there can be a school without a building (the hedge schools of Ireland had no buildings, nor indeed any consistent meeting places, yet they were schools, nonetheless) so can there be an oratory without a building. This particular oratory might be considered a sort of boys' club.

To use a phrase descriptive of some American business and professional men, for a number of years Don Bosco carried his oratory about with him in his hat, or under his biretta, as the case might be. At first the head of the girls' school where he was chaplain allowed him the use of three rooms for the instruction of his boys, but when the original seven grew to some hundreds, she drove them forth in alarm. Don Bosco followed, reasoning that while the girls' school could easily secure another chaplain, if he forsook his boys they would be abandoned entirely, as no one else was interested in them.

For a while the oratory was driven from pillar to post, from one property to another, even meeting in a field for a long period. All the while, however, Don Bosco was busy teaching catechism, the three R's, hearing confessions, preparing boys for their First Communion, and performing a thousand and one other tasks connected with the welfare of his "young hoodlums."

Turin at this time, in the 1840's, was an industrial center where thousands toiled at



Exhibit of Machine-Shop Work by Pupils of a Salesian School in Barcelona, Spain.

heartbreaking labor for a pittance, and lived in direst poverty in the foulest of slums. From this class Don Bosco gathered his boys. Many of them worked as apprentices to the various trades; some of them were match sellers or newsboys, some lived by their wits; and the most of them were the typical street Arabs of the day destined, in the ordinary course of events, to a life of sin and crime.

Today some of our large cities have elaborate educational setups to take care of just such cases as these, to save them from a life of crime and to make useful citizens of them. Such organizations pride themselves on their modernism, and excellent work they do, too! Yet ninety years ago Don Bosco was the pioneer in this field. Most people of his day were willing to punish youthful transgressors, but few took the trouble to remove the cause of crime or to apply preventive methods.

The boys he worked with were no angels to start with, and as they grew in numbers they increased in noise and hubbub. A typical meeting of the oratory started with various games, continued with the Rosary said in unison, a period of instruction, and finished with entertainment, perhaps by Don Bosco himself, who among other things, was a story and parable teller *par excellence*, a musician, an actor, a dramatist, a very fair amateur prestidigitator, and an inspired leader of all wholesome things dear to the hearts of boys. He called his school the *Festive Oratory*, because the dominant note in all proceedings was cheerfulness.

Confounding the Wise Ones

Naturally a man cannot have several hundred boisterous boys trailing him around without arousing the opposition of staid neighbors. Complaints began to pour in and even many of the clergy urged

Father Bosco to abandon his charges and take up parochial work. A whispering campaign alleged that the good Father was slightly touched in the head. Two clerical friends were questioning him one day on the religious order he hoped sometime to found.

"And what sort of habit would you like your religious to wear?" they asked.

(Note well his answer, ye modern philosophers who ponder the relation of Church to proletarianism.) "Well, I would like them to wear a sort of overall with sleeves like the workmen."

Shortly afterward an attempt was made to clap him into an insane asylum, but he turned this into such a ludicrous failure that it actually gave the intended victim a great reputation for wit and resource.

As Don Bosco's good works were recognized, they won him friends in high places. The tide of opposition finally turned, and a place was secured where the homeless boys could live and the oratory could meet.

Don Bosco's Mother

However, a woman's touch was needed, and upon the advice of his confessor, Don Bosco went home to his good Mama Margaret and laid the matter before her. Now Mrs. Bosco had raised her family and was at that point in life when every mother feels that at last the hardest work of her career is over and that she can spend her few remaining years with at least a modicum of peace and quiet.

Imagine then, the feelings of this woman when she was asked to keep house for her son and in addition to be the mother of not an ordinary, average-sized family, but of three or four hundred of the toughest rascals in Turin — to nurse them, to cook for them, to mend and wash for them, to love them, and to do for them.

This noble woman must have sighed, but

she did not falter. She spent the remaining eight years of her life as mother of her son's oratory. They were years of hard, constant work, but of work cheerfully done, and the love and devotion she drew from her boys seemed ample recompense to her.

God rest you and bless you, Mama Margaret! You who were unversed in the learning of the schools, wise in the heritage of the peasant, and rich in the grace of God!

The oratory grew and the buildings became too small. Larger quarters were built and Don Bosco founded the Order of St. Francis de Sales or Salesians as they are familiarly called. Other houses and oratories were founded in other parts of Italy and in various countries of the world. Missionaries were sent out across the seas. An order of Sisters dedicated to Our Lady Help of Christians was founded to care for girls. Seminaries were built for the education of priests. The fame of Don Bosco's boy work spread as did the stories of the wonders he worked and the miracles he performed. He became the adviser of Popes and ministers, yet was famous most of all for his sanctity and humility.

Those interested may find all of these things set forth in any of the several excellent biographies of the saint. We are interested here in Don Bosco as the pioneer in industrial education. He might even be called one of the fathers of modern vocational education.

Strangely enough, his biographies in English have little or nothing to say of this phase of his life which he felt to be so important and which is so important to the Salesian order today. When mentioned at all, the subject is dismissed with a sentence or paragraph at most. The official biography of Don Bosco at present comprises eighteen large volumes with two more to be added. What a treasure of information on the industrial-education side of Don Bosco's career there must be in this work! Unfortunately, this biography is published in Italian only, and so is not available to the student who is ignorant of that language.

The Teacher Learns the Trades

Young John Bosco had had hard sledding when striving for his education. His stepbrother, who was head of the family, strongly objected to all this time and money being wasted on books when there was a farm to be worked. Therefore, John had to work his way along and some of his courses were taken in fits and snatches with trips back to the farm in the intervals.

During these years he boarded for a while with a tailor and learned that trade. He learned the bootmaker's trade to get money for his studies. He worked with builders and became an excellent carpenter. He was no stranger to the way the glowing iron curled and twisted between hammer and anvil. The elements of certain other trades he picked up in the same

way. All unknown to him, God was preparing him for his apostolate.

One day in 1853, when the oratory had a permanent home, and was progressing slowly but surely, Don Bosco noticed one of his youngsters whose toes protruded from his broken shoes. We can imagine him, rubbing his chin as he thought out the possibilities this common enough phenomenon suggested. It was out of the question to buy new shoes for all who needed them, yet something must be done. So he gathered certain of his boys about him, secured tools and materials, and began to teach them the bootmaker's trade which he had learned years before.

A Pioneer Shop Teacher

When this shop class got underway, he gathered certain other boys about him and organized a class in tailoring. In this manner he could be sure that all of his boys would be decently clad and shod and at the same time certain of the boys would become equipped with a trade at which they could earn their living when old enough to leave the oratory. When space and opportunity permitted workshops were opened in the oratory building where printing, bookbinding, carpentry, locksmithing, and the elements of the metal trades were taught. In the beginning Don Bosco himself taught these classes.

Now to us, the important thing is that

Don Bosco was a teacher. Specifically, he was a *shop* teacher at this period in his life. He organized shop classes, which were a novelty then but are common enough today. He founded schools for teaching trades.

Years before Don Bosco had visioned the great trade schools which he would found for his boys, and this was the humble beginning. As time went on and larger quarters were built, the great Technical School became a reality.

It was his intention that those boys who would have to work with their hands should secure the best training possible in some trade or other, that the practical side of the trade should not predominate to the exclusion of the mathematical and technical side, and that the whole instruction should be carried out in a wholesome, Christian atmosphere. Thus these boys would not only become equipped to earn a decent living but would also be a bulwark of the Church against the passionate tides of anticlericalism that were beating upon the minds of the working classes in the Italy of that day.

The Salesian Brothers

As the good Father's duties grew and his works expanded, he was forced to hire lay teachers to instruct the shop classes. Some of these became an evil influence among the boys, and some demanded high wages that were beyond the means of the school.

This problem was eventually solved by the inclusion into the Society of lay brothers who took over the shop teaching.

From this modest beginning, the shop training program of the Salesians has expanded until today there are 708 trade schools with about 14,000 pupils, in 122 Salesian institutes throughout the world.

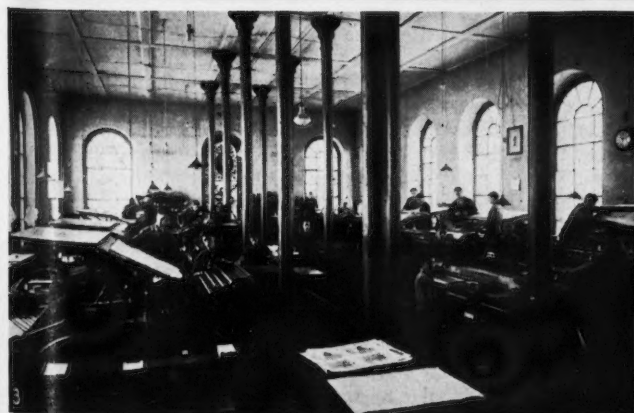
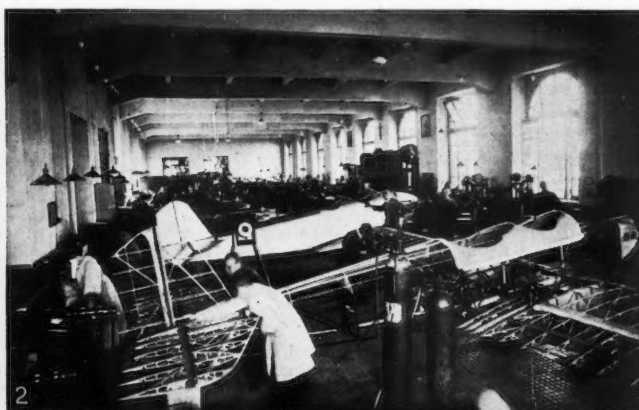
In 1886 the first agricultural school of the Salesians was founded by Don Bosco as part of his program of vocational education. Space does not permit us to trace the development of the agricultural schools but we may note that today the Salesians operate 77 of them with 3,200 pupils.

A Visit of a Future Pope

It is interesting to note that in 1883 a young priest, Don Achille Ratti, visited Don Bosco to observe certain of his shop classes and the methods of teaching shop-work inaugurated by him. The young priest remained several days and when he left he carried with him for the rest of his life the treasured memories of that visit and of the friendship of his host.

On the wall of a room in Don Bosco's first oratory hangs a plaque which commemorates that visit. The plaque reads:

In the year 1883 — a young priest sat here at the table of Don John Bosco — and while taking food for his body — he was nourishing and gratifying his mind with the words and examples of the man whom one day he — with



St. John Bosco's Activities. 1. Don Bosco teaching in his mother's kitchen (from the motion picture "Don Bosco"). 2. Airplane shop in the school for Salesian lay Brothers, Turin, Italy. 3. Print shop at the Valdocco Oratory, Turin, Italy. 4. One of Don Bosco's early shop classes (from the motion picture "Don Bosco").

great joy in his heart as the Vicar of Christ — would have to raise to the honors of the altar — declaring him Blessed on June 2, 1929 — and to glorify him with the aureola of the Saints on April 1, 1934 — Easter Sunday.

A School to Prevent Evil

What then is the secret of Father John Bosco's success as a teacher and school administrator? When asked that question in his old age by an admirer who wished to apply these methods himself, the good man was surprised to discover that he was not quite sure what the secret was. However, he based his teaching on what he called the "Preventive System." In a day and age when "schoolmaster" and "birch rod" were complementary terms this Father John did not take much stock in punishment.

"Does it lessen a sin if the boy is beaten for it afterward?" he asked. "We must prevent sin rather than punish it."

He felt that the clue to the teaching and handling of boys was to keep them from even wanting to commit sin, to keep them so busy and happy doing wholesome things that temptation should not have the opportunity to present itself. The teacher should be with his boys, moving among them, sharing their games, with a good word for this one and an encouraging private talk with that one. He should be a big brother or father to them. He should exercise constant vigilance in a kindly way and conduct himself so that the boys should love him and confide in him. Charity rather than temper should rule his conduct when infractions occurred.

Yet all of this must be conducted in such a manner as to develop manliness in the boy. When he left the oratory he should be able to maintain his uprightness by the strength of character he had developed there. He should not be so coddled that he would become a hothouse plant, beautiful under shelter, yet unable to withstand even the first blast of a harsh and unfavorable environment. This sounds surprisingly like the "modern" education we hear so much of today. Truly Don Bosco was in advance of his time.

The experienced teacher of today who studies the various incidents of the Saint's career is impressed by the superb craftsmanship of his teaching, and by the way it was enhanced and elevated by the generous grants of Divine Grace without which even the most brilliant teacher cannot attain the ultimate perfection of his skill. This is undoubtedly the wellspring of Don Bosco's success as a teacher.

A Patron for Shop Teachers

Today, in the United States, a movement is under way to petition the Holy Father officially to designate St. John Bosco as the Patron Saint of Industrial Arts and Vocational Education, and of the teachers, supervisors, and administrators of these subjects, and of all others who are professionally interested in Industrial Arts and Vocational Education.

The shop teachers who know of St. John Bosco are very proud of him. They argue this way: "The doctor has for his patron St. Luke, to whom he can turn for guidance and to whom he can pray when he encounters a difficult problem, confident that his prayers will be heard by one who actually practiced as a physician during his life on earth. The lawyers have their St. Ives; the musicians their St. Cecelia; the teaching profession in general, St. Gregory. Nearly every trade and profession has its special patron. The fields of Industrial Arts and Vocational Education are comparatively new and are graced with no patron as yet.

"We would be overjoyed to have this modern Saint become the patron of our

modern field of teaching, because St. John Bosco actually taught school shopwork, organized shop classes, and founded industrial schools.

"We have entrusted to us boys and girls who occasionally become problems which we cannot solve. We know that St. John Bosco can help us.

"We have personal problems of our own related to our work. St. John Bosco can help us resolve them.

"Although we can pray to this Saint now for favors and intercessions we would be very happy indeed if he were designated definitely and officially our Patron Saint, allied to us in fact as he is already in spirit. Such recognition would emphasize the importance of vocational education."

Vitalizing the School

Sister M. Noreen, O.S.F.

LET the vitalized school take its clue from the preschool child. He has learned more in the four or five years of his existence than he will ever learn in any later equal period of time. He has learned the elements of spoken language and a thousand and one conventions and customs of the family and community in which he lives. He has learned these in the atmosphere of freedom. He has been learning by talking, playing, observing, imitating, experimenting.

Schoolwork becomes vitalized in an atmosphere where the student is mentally and physically free. Equipment plays an important part in the program of the modern school. Single movable tables and chairs are the type of furniture used. If the teacher uses the group project method, other types will be needed. In one room where there are 26 pupils enrolled, the teacher has 26 chairs and but 12 or 13 tables. The room is thus sufficiently cleared for group work. The classroom will be the workshop, a studio where the pupil may work with zeal at his task in an atmosphere free from restraint. The school desk should be a workbench at which the pupil may either stand or sit, as he pleases.

I have in mind a second grade that I visited not long ago. It was a special room for literature and reading. At the front of the room a group of children were seated about the teacher engaged in the mechanics of a reading lesson. In another part of the room there were bookshelves, arranged about the walls and filled with juvenile books. Near the shelves were three large tables at each of which were five or six children. In some cases a child was intent on reading a book he had chosen for himself, while in other cases two or three children were discussing something of common interest that had been found in their reading. Compared with the traditional classroom, this one might have been noisy. The noise, however, did not disturb the children working with the teacher in the front of the room; it did not disturb the

individuals reading by themselves; nor did it bother the other groups engaged in discussion. Each individual or group of individuals was absorbed in the task at hand. What more could be asked? What was there to condemn in the procedure?

It is understood however that in the vitalized school the teacher is the leader and does the planning so that the students know what they are to accomplish. The teacher must also be on the alert to see that the boys and girls practice courtesy and thoughtfulness of others. The pupils must know that they are given an opportunity to do the worth-while things in their own way so they must choose worth-while things or activities and not mere flitting from one whim to another.

In the traditional school, the activities in the classroom are teacher controlled and teacher dominated. Mass instruction is the rule. All pupils are expected to attain the same standards. They are experiencing an environment as abnormal as would a child whose mother never gave him opportunity for self-expression and independence. One time I overheard this: "Father, wouldn't you feel like a fool if you had to keep your toes on the same line and had to keep the same place in the reader that everyone else does?" This young individualist had decided to leave school for all time and the first grade in particular.

In the vitalized school, honest confession of ignorance on the part of the pupils is encouraged, and that ignorance is regarded as an opportunity for the teacher. She individualizes her work. She gives kindly, sympathetic thought and consideration to every child under her charge, and tries to help each one to some measure of success each day. There is something that even the slowest can do. The teacher of the vitalized school finds that thing and sets the child to work at it. It may by chance be a hobby, which can be utilized to lead to victory over some great difficulty. Such is the spirit of the new school and such are the principles underlying that spirit.

Our Lord, the Master Teacher

Sister M. Bernetta, O.P.

IN MANY instances there has been too much preoccupation with the externals of education and too little time has been given to the internals. Public educational endeavor has in many cases been the norm of procedure in Catholic schools, at least as far as the framework is concerned. Perhaps it has been too much the norm, with the result that we have imitated where we should have experimented and conformed where we should have stood on our own.

Much of the current educational literature depicts public educators searching for some vital and adequate motives such as are afforded in religious education. In order to prove this point one has only to read many of the articles in current educational magazines. The theme of a recent convention of the American Association of Colleges was: "The Quest for Abiding Values in Education." The present emphasis on Character Education is also indicative of this same feeling. Brother Chrysostom says, "Christian principles alone lead to personal holiness and the public school is, therefore, denied the use of the only effective means to form character."

The best way to make our adequate motives articulate is to go to our Way, our Truth, and our Life; Jesus Christ, the Master Teacher. To ward off the danger of just being drawn into the educational whims of the passing hour, we should never lose sight of the greatest Master that there ever was or ever will be for the teacher and the school. "One is your Master, Christ" (Matt. 23:10). Often Catholic teachers think of Jesus Christ too exclusively as a center of piety and devotion when He ought also to be the plan of action of the teacher. The vocation of a Catholic teacher, as a member of the mystical body of Christ calls for intelligent action by the utilization of practical ways and means of remedying the evils that surround us.

Our teachers, "Must go to the School of Jesus Christ. They must listen to the lessons of the Divine School Master; earnestly trying to understand them and apply them to themselves; keep them constantly in mind, and never fail to change everything in themselves that does not conform to them. . . . This should be the constant subject of the teacher's thoughts and prayers and the aim toward which every detail of their lives is directed. In that school there is always something to learn; at every step new country opens out and the obligation to advance grows with the knowledge acquired, for God does not give light for nothing."²

¹Brother Chrysostom, F.S.C., *Development of Personality*, p. 101.

²Pere Jean Nicolas Grou, *The School of Jesus Christ*, p. 11.

EDITOR'S NOTE. We cannot repeat too often the aspects of Christ's life that should serve as models for imitation by teachers. The teacher must herself keep always before her the ideal: to measure up to the fullness of the stature of Christ.

Personality

Every quality of a good teacher has its place in education but it is the purpose of this article to deal with a few broad and indispensable characteristics of a good teacher as manifested in the life and teachings of Jesus Christ. Furthermore, language does not adequately express thought when the Divinity is mentioned. Jesus Christ was the perfect exemplar of all the qualifications of a Master Teacher; that is, a strong yet many-sided and winning personality, a stainless life, a complete mastery of the truths taught, a thorough knowledge of human nature, and a powerful ability to teach.

Authority

The Gospels show us admirably how our Saviour exemplified authority in His teachings. He taught with the right and power of one having authority to command obedience. "You call Me Master and Lord; and you say well, for so I am" (John 13:13). His teaching was with the authority that comes with a perfect mastery of the truths taught. Our Lord could justly claim authority because His life was in harmony with His doctrine. He could even appeal to His enemies, "Which of you shall convince Me of sin?" (John 8:46.)

The life the teacher lives and above all what is in his inmost soul have far deeper and more potent influences than mere lessons can ever have. It was the constant endeavor of our Lord to stir the mind to vigorous action by enlisting the intellect, emotions, and the will. No teacher has more clearly elucidated the difference between the halfhearted acceptance of a dogma and real faith. He demanded, "Why call you Me, Lord, Lord; and do not the things which I say?" (Luke 6:46.) This question was followed with the declaration that the hearer and not the doer of the word is like a man who builds his house upon the sand.

Love

The work of the Master Teacher was not only a work of authority but still more a work of love. It is boundless charity which wins and secures that full confidence and hearty cooperation of the child without which his education could only be a lifeless and artificial process. Some Catholic writer has said that the chief work of education is not to make of the child a

reading and writing machine but it is the duty of the teacher to make him a child who loves, hopes, and clings to what is right.

Christ's heart overflowed with love toward the sick, the poor, the needy, and most especially toward children. We all are familiar with His treatment of the children in the Gospel story. "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God" (Mark 10:14). In spite of the fatigue of our Lord, He does not bless them collectively, but lays His hand on every child and takes one after another in His arms.

"The words of the Master might well serve as the motto of every Christian teacher. They furnish the sublimest motives for the teacher of children. The religious teacher must, like the Divine Teacher, see in every pupil, no matter how poor or homely, or ignorant, her own little brother or sister in Christ, the co-heir with herself to the kingdom of heaven. She must never forget that an eternity is at stake with every one of the souls committed to her charge."³

Jesus Christ taught the sacredness of human life and the dignity of the human soul. "Jesus calling unto Him a little child, set him in the midst of them, and said: Amen I say unto you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. . . . He that shall receive one such little child in My name, receiveth Me. But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and that he should be drowned in the depths of the sea" (Matt. 18:2-6).

The tenderness of Jesus Christ was universal. He was tender to sinners and sat at meat with them, and when reproached for this, He replied: "They that are in health need not a physician, but they that are ill" (Matt. 9:12). Even at His persecution He was tender toward His executioners, and thus He prayed to His heavenly Father, "Father, forgive them, for they know not what they do" (Luke 23:34).

Prudence and Tact

Our Lord's love for men never blinded Him to the counsels of prudence. His prudence in dealing with every situation shows at once His marvelous self-control and keen knowledge of human nature. A concrete instance of this is His training and calling of the Apostles:

In the training of the apostles, our Saviour treated each according to his individual character and disposition, thus showing His accurate knowledge of men. He displayed this knowledge when He called many of them to follow Him. He approached John with friendly

³Reverend Felix M. Kirsch, *The Catholic Teachers' Companion*, p. 60.



The Blessed Virgin and Virgin Saints.—Vellum Leaf Illuminated at Bruges in the 16th Century

— From the Pierpont Morgan Library

cordiality, for he was particularly susceptible to friendship and love.

Phillip seems to have been a man of very gentle and docile disposition, who needed but a word and a sign to become His follower. Nathanael, an educated man, seeking straightway after truth was impressed by our Lord's calling him by name and discerning and disclosing the secrets of his conscience. Peter, the resolute, energetic, and stouthearted Galilean, was attracted by the prospect of a mysterious but glorious future. It was particularly instructive to observe, in the case of Peter, how our Lord brought his impetuous and self-confident disposition to the right degree of Christian humility by encouragement, by gentle and sharp rebukes, by serious warning, and by allowing him to make mistakes.

As a result of this wise, gentle, and vigorous training St. Peter developed into a zealous

and humble pope, firm in faith.⁴

At the present time when many educators are lamenting the evils of standardization in schools we may well turn to the individualization of our Lord in His teaching.

Universality

"The teachings of Jesus are a comprehensive and unconditioned affirmation of all the values of life, no matter where one finds them, whether in heaven or on earth. . . . The motive of Christ's life and of man, but on that which is of God in man. As a result of seeing all life from the teaching was not in any human prerogative angle of the Father, Jesus' attitude toward

⁴Reverend M. Meschler, S.J., *The Humanity of Jesus*, p. 64.

social life puts the right value on man. Jesus loves man because the Father has created man and bound man to Himself. . . . This viewpoint is the cornerstone of the teaching of Jesus for it forms the very foundation upon which the commandment of charity rests. Love of God and love of neighbor are merely different reactions of one and the same fundamental attitude, the love of God."⁵

The above quotation proves the utmost importance of doing all for the honor and glory of God.

Conclusion

It has been the purpose of this paper to show, at least in a little way how our Lord Jesus Christ exemplified the indispensable qualities of a good teacher which are: fine personality, authority, love, prudence, tact, and universality. All of these the Catholic teacher needs to employ to attain of the objective of Christian education which is, "To cooperate with Divine Grace in forming the true and perfect Christian, that is to form Christ Himself in those regenerated by Baptism."⁶

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⁵John P. Harbrecht, "Jesus and the Social Question," *The Catholic Educational Review*, XXX (Nov., 1932), 532-40.

⁶Pope Pius XI, *The Christian Education of Youth*, p. 36.

Standards of Attainment for the Progressive Teacher* *Sister M. Xavier, R.S.M., Ph.D.*

I. Planning

1. Is my plan definite, usable, flexible?
2. Are my goals definite, desirable, attainable?
3. Is my subject matter well organized?
4. Do I prepare interesting supplementary material and information?
5. Do I so prepare my work that I am able to present it in an interesting manner?
6. When I plan, do I keep in mind the different needs, interests, and abilities of my pupils?
7. In my plan, do I outline my work so that opportunities are provided for the various types of pupils to participate in the classroom activities?
8. Do I so plan that my assignments are definite and thought provoking?
9. In making my plan, do I give sufficient attention to assignments so that my pupils are trained to habits of independent study?
10. Is my testing program so carefully prepared that it takes care of the different levels of abilities of the pupils?

II. Control Technique

1. Is my work in readiness when the bell rings?
2. Do I require the pupils to have their tools ready when the bell rings?
3. Do I begin and close each exercise promptly?
4. Do I train my pupils to handle efficiently all mechanical details of classroom procedures?
5. Do I speak in a clear, well-modulated voice so as to be heard in all parts of the room but not outside the room?
6. Do I insist on neat, orderly habits of work?
7. Do I aim to stimulate a sense of pride and responsibility in the care of school property?
8. Do I aim to develop social responsibility by emphasizing pupil initiative and pupil control in efficient group activity?
9. Do I train my pupils to be upright in all matters, great and small?

III. Teacher-Pupil Relationship

1. Is there a cheerful, wholesome atmosphere in my room?
2. Do I try by a gracious and sympathetic manner to win the respect and confidence of my pupils?
3. Am I consistently kind, tactful, and patient in my relations with my pupils?
4. Do I encourage by expressing approval of pupils' work?

IV. Pupil Guidance

1. Do I analyze the specific difficulties of the individual pupil?

"The true product of Christian Education is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."—"Christian Education of Youth," Pope Pius XI.

2. Do I analyze the difficulties of a group?
3. Do I give individual or group guidance when needed?
4. Do I train my pupils to analyze their own problems?
5. Do I train my pupils to discuss intelligently their problems?

V. Pupil Growth

1. Can my pupils analyze a problem, locate the information needed to solve the problem, and use it intelligently in solving the problem?
2. Can my pupils distinguish important from unimportant data?
3. Is there evidence of pupil growth in the ability to apply the techniques which have been mastered, to new learning situations?
4. Do my pupils in their reference work note data which might be shared with

other pupils, or be used in learning situations which might be met in the future?

5. Do the scores in the testing program give evidence of pupil growth?

Do I seek the correct evaluation of current trends in philosophy, education, science, politics by reading standard Catholic literature?

Check Your Progress

1. Use the following scale in evaluating your progress.

INFERIOR	BELOW AVERAGE	AVERAGE	ABOVE AVERAGE	SUPERIOR
1	2	3	4	5

2. The different items under each of the five factors will aid you in evaluating your growth in each factor (see illustration).
3. Add the five evaluations and multiply the result by 4 to secure final evaluation.

Illustration

Factors	Evaluation	Points
Planning	Average	3
Control Technique	Above average	4
Teacher-Pupil Relationship	Superior	5
Pupil Guidance	Average	3
Pupil Control	Average	3
		18

Final evaluation: $18 \times 4 = 72$



Prayers

— Painting by Domingos Rebelo

One of an Exhibit of Contemporary Art of 79 Countries, Sponsored by the International Business Machines Corporation. The country represented in this picture is the Azores.

The Philosophy of the Speech Text

William R. Duffey, A.M.

THERE is a philosophy of speech which finds its way into the textbooks of the subject—a philosophy that may take too much for granted or even be positively misleading and harmful.* About ten years ago there appeared at the speech convention in Chicago a very learned authority. In a quiet manner he admitted that our forebears got their tails and limbs entangled in the treetops so that nothing could happen save the food channel must turn into a speech cavity. Then speech was born. The followers of Mr. Spencer and Mr. Darwin brought the evolutionary point of view into the speech field.

Whatever we may grant evolution as a theory regarding the origin of man's body we must admit a spiritual power. The soul being combined with the body is a force with a capacity for action not possible to either entity before the union. This common doctrine was generally accepted by the older school of philosophers and rhetoricians. The development of expression implied an inner response, a stimulation of the mental faculties, a discovery of self and a conscious recognition of the spiritual. The psychic exercises were not neglected in training. But when materialism reigns supreme the doctrine of the animated being is too transcendental, having a spiritual odor about it too strong for the behavioristic nostrils of the writers of the speech texts.

Speech texts find space for the study of the origin of languages. Although research with brutes and little human folk has returned negligible results, the theory of evolution offers some interesting factors for speculation. Still it is but one of the many opinions and as a theory must meet the evidence brought against it. Do many speech texts bother with the other opinions? "The origin of language is —," and here follows all the old Spencerian doctrine garbed in modern phraseological dress. Perhaps Spencer has some basis for his observation. The trouble is with the proof.

Theories of Speech Origin

Sorais, the French Jesuit, collected some of the hypotheses on the subject of the origin of languages. The main contentions are here stated: Democritus believed speech to be a product of human invention. Epicurus and Lucretius disagreed with this point of view. Some advocates of the Platonic school held that since God gave man the *thought*, He must have, in all logic, given to him the *word*. This view was later opposed by Renan and Müller who felt that man had his speech by instinct. Reid attributed to man two special faculties, one of interpretation, the other of expression. Darwin thought that the primitive

man used the signs of speech, bodily and oral, as an indication of his reaction to an environment. Speech, then, becomes a consequent of a nervous system. Spencer related speech to an extensive excitation and its opposing restraints. Some Scholastic writers have held that God did not give the word to man but did create the necessary bodily and spiritual powers and so destined man for speech.

Granting the last statement, then the oral channel was designed not only for eating and breathing, but equally well for speech. Speech and vocal resonance are not overtly using cavities biologically purposed for other means. Speech can be understood as a natural product perfected in time by human elaboration and influenced by human needs. Speech does require faculties capable of abstraction and generalization, but not as Reid declared *special* faculties.

The Meaning of Signs

To understand speech is to understand the meaning of the *sign*. Consider the three elements: the exterior phenomenon which signifies; the interior fact, state, or condition which is signified; and the relationship existing between the interior and exterior pattern. The sign may be a product of instinct or man-made agreement. In either case it may be utilized for the signification of thought and emotions. Some natural signs, like the interjection, may be spontaneous, yet truly linguistic. Other signs are not linguistic, lacking the essential factor of a common or shared meaning. Many vocal and bodily signs, like change of pitch, inflection, tone color, rate, gesture, and rhythm are not specifically linguistic, yet are means of expression. These bodily and vocal modulations are elements in the emotional states but not casual factors. They help in the representation of the emotion not only in the obvious display but in the involvement of the hidden oral mechanisms and other purposeful organisms. The size, shape, and texture of the oral channel change under emotion and thus affect the character of the vowel and the consonant; throughout the body qualitative and quantitative changes are likewise noted in the bodily resonance, sometimes partially specific to a given emotion and sometimes partially common to the entire emotional range. But in all cases the order of sequence in the causal process is first the emotional complexity rather than its bodily and vocal resonance whether in whole or in part perceived.

While vocal and bodily manifestative actions are governed in some degree by the social norms, they are essentially products of a personal response to a situation either personal or social. Their development demands a self-surrender to mental and emo-

tional reactions, yet controlled by the obedience to some standard acceptable to a given place, time, and subject matter. While the imitation of the sounds of nature are found in all languages (onomatopoeia) the principal means by which language developed are found in analogy. The simile and the metaphor are the main sources of consistent elaboration.

Language training, then, cannot escape harmful consequences unless it is predicated upon sound principles regarding conception, judgment, and reasoning. Behavioristic doctrines may have less harm in the province of the nonlinguistic expression but not where explanations of the faculty of abstraction are required. The Hamann theory that the singing man preceded the speaking man, or the Wundt opinion that gesture came before vocal speech may be either accepted or denied, but that sensation and conception are one and the same thing cannot be admitted. Some speech texts, discarding every opinion regarding the origin of language not based upon evolution and behaviorism only logically continue to advocate a training based fundamentally upon a mechanistic doctrine of life's forces.

Thought and Word Not Identical

If the start is made that speech came to man before thinking, it is an easy step to the opinion of Ribot that the thought is the word. The speech mechanism becomes identical with the thinking mechanism. The speech source is material, the thinking source must likewise be material. It is one thing to say with Longhaye that "the word and the thought are practically inseparable" and it is another thing to hold that they are identical. Behaviorists like Watson and determinists like Dercum do not admit the Scholastic distinction between sensation and conception. Their followers in the speech field may advocate that to improve the thinking mechanism is to improve the speech mechanism or vice versa, but the real question deals with their notion of what constitutes the thinking man.

The word is necessary to the thought, otherwise imperfect signification must result. The word can have only imperfect substitutions for transmission purposes, but the word is not entirely a product of cultural development if this term means a Darwinian concept of adaptation to an environment. De Bonald in former times and Sapir today forget that man was destined for speech. Speech goes hand in hand with the rationality of man. But if evolution be granted the writers of speech texts might well admit as did Gegenbaur that man is a product of a longer adaptation and a different environment than present-day animals. Must then man follow a training

*See editorial on this subject on another page of this issue.

adapted from present-day animal actions and preconceived notions of the animal reactions of the past?

What is Personality?

Besides the question of origins of language, there are other subjects of the speech texts where behaviorism rules supreme and other opinions are entirely neglected. The subject of personality must be treated in a text and offers excellent opportunity to expound the doctrine that personality is mainly explained by reactions to the impacts of environment. Your personality is bad if your behavior arouses wrong empathic responses on the part of another. It is good if another is stimulated to pleasurable activity. But personality must have a deeper foundation than a functional aspect of brain, nerve, and muscle. In truth, there is an important distinction between simple feeling arising from sensations and emotions arising from an intellectual insight into some situation. The vital difference between animal "personality" and the ability to be a human person is not found in any empathic response. Carus tells us that "when we speak of man's personality we include his bodily appearance, and in fact, think of it first, but we think of it as the expression of the soul that stirs behind it." But to behaviorists this statement smacks of Pollyanna and so must be relegated to the ages of sentiment.

While some texts admit a vital unifying principle in order to establish a basis for the unity of expression, other texts in recent years have sought a Freudian resurrection of the Averroistic concept of coexisting personalities. Even when the text grants a unifying factor of permeation throughout the body, the unifying power is described as a kind of Cartesian transcendental cogwheel manipulating the physiological cogwheels of brain and nerves. This enervated soul brought into speech education is a poor harmonizer of the oral and bodily forms of delivery and the speech content.

The objectives of any speech method must be the training of the person to express *himself*. His speech behavior springs from his character which is another way of saying that speech is a product of ideals, convictions, and motives; all of which come from a philosophy of life. Dewey declared that education needs a philosophy. For greater reasons a specific education like art or speech demands a philosophy. The fact of the case is that it has a philosophy which must be centered in Kantian or in some pragmatic foundation or in some of the intermediate points. The speaker must have a philosophy. He has. The question is, what is it? The teacher must have a philosophy. He has and he gives it to his students.

The mechanistic doctor of biology can tamper with the safe doctrine of the Scholastic philosopher; the apparently harmless expounder of *lahs* and *hahs* may

TIMBERLINE TREES

There, twisted, gnarled, tenaciously they
cling
To wind-swept hillside, cold and bleak
at best.
Their branches eastward blown, by lash
and sting
Of winds, ice-laden, coming from the
west.
Gray, dry, and lifeless they at glance
appear,
Yet there is grace and beauty in their
form.
There throbs in them a life, both strong
and clear,
For they gain strength and toughness
with the storm.

Let us not bitterly complain because
Our lot is on the high and storm-swept
hill,
But let us go to timberline, there pause
And meditate, while gaining strength of
will.
The souls of rarest beauty that we know
Are those who face their troubles, fight,
and grow.

— Irene Handley Beard

be using a text vitally at variance with every essential doctrine taught by the professor of psychology and with the moral code of the professor of ethics. It is safe to say that if a student in his freshman year gets a good dose of Dewey, Watson, Dercum, Locke, Travis, and like company, he will have some doubts in his junior and senior years when, within the walls of the same Catholic college, his applied psychology and code of ethics are kicked out the window by a *nego minorem* or the potent *distinguo*. Give a student a good foundation in the James-Lang theory of emotions, the Sheppard, Kruse, or Coue technique of rejecting and controlling harmful thoughts, the hypothesis of Ribot that the imagination is material even when selective and creative, the Blackford method in character judgment of facial features, and the Hegel or Mill method of logic, and there is a good solid substructure for the student who wishes to worry the Scholastic philosopher seeking his rehabilitation. Yet perhaps the speech teacher has needless worry. Some professors of philosophy without a modicum of conceit can bring the student to the pinnacle of learning and wipe away from his tender years all the superficialities and excrescences accumulated in college life.

Teach Christian Culture

Administrators of the Catholic college generally agree with the thought so well expressed by Bishop Spalding that we must teach for ideals, appreciations, and attitudes as goals of real value. But there are those administrators who lack a functional knowledge of the fine arts and speech education and so relegate the teaching of the

arts to the practice of mechanical skills and habits. The presumption is that somewhere along the line of the educational output the student will pick up those dynamic contributions which will encourage a real integration of personality and a fruitful perfection in the expression of the art. The principles which encourage the growth of the art ideals are admitted but the inculcation of the motivation is isolated from the actual art training.

Catholic System Consistent

If speech training is synonymous with mechanical elocution, the assumption is made that the departments of rhetoric and philosophy can supply the nurture while the speech department can mechanize the student in the externals of expression. Newman denied that you can split a discipline in literature into a training of the matter and a training of the form. He scorns the professional mechanic who could warble all kinds of phrases to suit an occasion or a personality. The Sophists with their "show-off" speeches did not help a speaker to develop himself in order to express himself. What they did do was to add the tinsel of adornment to the hollow shell. The impoverished self uses a skill without a full realization of the individual and social objectives.

After all, the very philosophy of elocution was but a rebirth of the pagan doctrines brought forth by the French rationalists like Descartes and Voltaire. They attempted in every art to establish a scientific foundation. Delsarte seized upon a half-baked notion of a trinity to establish an art foundation for speech training. Diderot modeled expression on materialistic and mechanical lines. The French salon and the finishing schools of the eighteenth century give ample evidence of the dualism created between life and formal speech training. Cardinal Wiseman knew this danger and so pointed it out in his article on Italian gesticulation. To him language was not split into a content and a form. The defect in expression cannot be divorced from the disorder or the defect in the expressing man.

Instead of a return to the days of Rush, Murdoch, and Delsarte there is need of an appreciation that speech training in the college and seminary is more than an authoritative demonstration of a skill. The text and the teacher have a philosophy of art and life which soon or later has its influence upon the student. Today with the expansion of psychological principles into the applied field of speech such principles must not contradict a psychology or ethics which acknowledges a natural virtue yet demands ideals consistent with the true nature of man. Speech, even more than the art products of painting and sculpture, is a mirror not only of mental and emotional ways and means but of the entire personality of the expressing man. Speech training, then, must be grounded upon this acceptance and admittance.

The CATHOLIC SCHOOL JOURNAL

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Catholicism and Learning

The Catholic University of America very appropriately made the occasion of its fiftieth annual commencement a day of acclaim on the accession to the Sovereign Pontificate of our Holy Father, Pope Pius XII. The tributes paid on that day were expressive of the loyalty and devotion, I am sure, of all workers in the cause of Catholic education.

The inspiring words that were used by the Pope when, as Cardinal Pacelli, he visited the campus of the Catholic University are recalled by Monsignor Guilday in the tribute of the faculty. The Pope's words were:

"May yours be the grace of an intimate realization of the greatness, the nobility, and the responsibility of the vocation of those who, in the dispensation of Divine Providence, are destined to be the servants and the custodians of learning . . . after the priesthood of the Altar there is none greater than the priesthood of Truth."

The Apostolic Delegate responding for the Holy Father said what is significant for all Catholic education:

"Why has the Church always shown such interest in schools, colleges, and universities and in all that is a means of culture and knowledge? For the simple reason that learning is a clear and safe approach to God. God is the Highest Truth and the Greatest Good, and every science, every branch of learning, is nothing more than a ray of the divine light. Everyone can and must avail himself of this learning in the fulfillment of duty, in the profession of Faith, and in the service of God. It is an error to divide the profession of one's faith from the profession of knowledge, and experience shows how fatal such a separation becomes. It is equivalent to excluding Christ from the partial truth that we have apprehended; it is a denial of the Divine Master's right to exercise His life-giving influence on human activities, while in fact He came purposely to give new and more abundant life to every action in all states of life." — E. A. F.

Neutrality and National Unity

In a memorable fireside chat on the evening of the fateful day of September 3, the President of the United States concluded as follows:

"I have said not once but many times that I have seen war and I hate war.

"I hope the United States will keep out of this war. I believe that it will. And I give you assurances that every effort of your government will be directed toward that end.

"As long as it remains within my power to prevent, there will be no blackout of peace in the United States."

The President wants peace, wants to keep us out of war, wants no war to come to the Americas, wants to keep the Western hemisphere safe as a condition of our safety. And yet he is aware of the character of relations in the world in which we live, which he puts in words as follows:

"You must master at the outset a simple but unalterable fact in modern foreign relations. When peace has been broken anywhere, peace of all countries everywhere is in danger."

The mere will to stay out is not enough. We cannot ignore the events that are happening about us, and the often more significant events, which constitute propaganda. We must not be victimized by words, reports, rumor, or gossip — propaganda in all its forms. We listened to international hookups, we have been able to see how propaganda works. "Let no man or woman," says the President, "thoughtlessly or falsely talk of America sending its armies to European fields."

In order that America may be able to see clearly its way among the many dangers in its path, the President pleads for national unity. "And at this time," he says, "let me make the simple plea that partisanship and selfishness be adjourned; and that national unity be the thought that underlies all others."

Every classroom in this country, and particularly every classroom in a Catholic school, will keep constantly before it the spirit of neutrality and the spirit of national unity which is the earnest plea of President Roosevelt.

There is another point made by the President, which is important to keep in mind in its relation to education. Here is the way he puts it:

"This nation will remain a neutral nation, but I cannot ask that every American be neutral in thought as well. Even a neutral has a right to take account of facts. Even a neutral cannot be asked to close his mind or his conscience." The moral issues that are before the conscience of the world — Communism, Nazism, force, the humane conduct of war — will necessarily have to be faced in our classroom. They must be faced on the basis of moral principle, and the expression of judgment must be temperate, if firm, and must be based on the sifted facts. — E. A. F.

If It's Anything Catholic, Ask a Catholic

A very useful organization, the Baltimore Catholic Scholastic Legion of Decency, publishes a very helpful series of brief pamphlets on important social questions of the day. They are enlightening and deserve a wider distribution. Our special interest today is in the slogan of this organization: "If it's anything Catholic, ask a Catholic."

This is an admirable slogan, and presumably the organization is doing something — much in fact — in its area to make it serve the great purposes of Catholicism. I wonder if the carrying out of the advice of the slogan would not often prove a boomerang. In other days Arthur Howland, when he was professor of history at Columbia University, always turned to Catholics in his class to explain doctrinal, or liturgical questions. I was present when Catholic-trained Catholics did not know or made egregious blunders. Try the advice in your own circle and see what happens.

Many Catholics, but not all, explain when they are asked difficult questions that they do not know exactly but will make it their business to find out, and inform their inquirer. This is very good practice. The local pastor is always a readily available source of information.

The ideal expressed in the slogan should be a practical objective of Catholic education, and a very useful form of Catholic action. The practical effects would be tremendous if when non-Catholics ask about things Catholic, the ordinary Catholic would be able to have promptly an intelligent answer. This is a goal, however, that we should aim at and work vigorously toward, difficult as its achievement may be. What a great achievement it would be, but school and pulpit and study club must cooperate. — E. A. F.

Peace

In the President's fireside chat, culminating in the now famous phrase — "there will be no blackout of peace in the United States" — there are two very significant passages on peace. In the first, there is a direct reference to the religious basis of peace, as follows:

"Some things we do know. Most of us in the United States believe in spiritual values. Most of us, regardless of what church we belong to, believe in the spirit of the New Testament — a great teaching which opposes itself to the use of force, of armed force, of marching armies and falling bombs. The overwhelming masses of our people seek peace — peace at home, and the kind of peace in other lands which will not jeopardize peace at home."

In the second quotation, which in fact was the opening passages of his "chat," the President reviews what has been happening in the past two years. He explains more fully what an international broadcaster called the recent period of peace, the slow agony of war. It is on the complex of ideas in which the President discusses peace, that we see it, too.

"For four long years a succession of actual wars and constant crises have shaken the entire world and have threatened in each case to bring on the gigantic conflict which is today unhappily a fact.

"It is right that I should recall to your minds the consistent and at times successful efforts of your government in these crises to throw the full weight of the United States into the cause of peace. In spite of spreading wars I think that we have every right and every reason to maintain as a national policy the fundamental moralities, the teachings of religion, and the continuation of efforts to restore peace — for some day, though the time may be distant, we can be of even greater help to a crippled humanity.

"It is right, too, to point out that the unfortunate events of these recent years have been based on the use of force or the

threat of force. And it seems to me clear, even at the outbreak of this great war, that the influence of America should be consistent in seeking for humanity a final peace which will eliminate, as far as it is possible to do so, the continued use of force between nations."

What a world — a jittery world — wants, is not a peace that is merely the absence of war, but a peace of justice, a peace of brotherhood, a peace of cooperation. It wants the "peace of Christ, which surpasseth all merely human understanding." It is a strange world if the only way to that peace is the hellish road of war. — E. A. F.

"Study-Clubbed to Death"

The study club is an excellent instrument in diffusing Catholic information and attitude and promoting Catholic Action. It is, however, only an instrument — and must be used and directed intelligently. It may actually produce results exactly the opposite of the ones aimed at. Father Gerald Ellard, in his very suggestive little book on *The Mystical Body and American Bishops*, suggests that Catholic Action may be "study-clubbed to death." His full statement is given in Chapter One of his book in the form of advice to young priests. He says:

"To young priests who are for the first time assuming relationships with study clubs we feel constrained to offer this advice: It is a wise priest that knows when and how to absent himself from the discussions of lay study clubs. A few years ago a young wit boldly said that in his opinion Catholic Action has been study-clubbed to death. We incline to the opinion that the young man had in mind those study clubs that are under the chairmanship or immediate and constant supervision of a priest. In such study clubs it inevitably happens that the priest is led to do all the talking and that the deferential and languid laity, instead of building themselves up by mutual cooperation, are chloroformed and sink deeper into Catholic inertia."

In this field one can only be amazed at the number of pamphlets, books, and magazine articles that are being published by our Protestant brethren in this very field of the conduct of study clubs. We could profit by a study of this literature and by some of the literature of adult education. Seminaries will soon or later give formal and extensive recognition to this field alongside of homiletics and catechetics. A mere series of lectures or a recounting of his experience by a successful study-club director will hardly meet the great opportunity and the great need for training which exists. — E. A. F.

St. Dismas in the News

We read with a great deal of interest in the *Sunday Visitor* that recently Bishop Monaghan of the Ogdensburg (New York) diocese laid the cornerstone of a chapel within the grounds of Dannemora (Sing Sing) penitentiary. The chapel was dedicated to St. Dismas, "the most neglected saint in the calendar." Lest you have forgotten, he was the "good thief," to whom the great and consoling promise was made by Christ Himself: "This day thou shalt be with Me in Paradise."

At the first open-air solemn Mass ever held at this penitentiary, fifty-one of the inmates were confirmed.

Such items when found in the newspaper should be used for class instruction.

Organize a Catholic Book Week

Charles L. Higgins

IT IS generally agreed that one of the fundamental purposes in the establishment of the public library system was to supplement the work of the schools. As the library grew and prospered throughout the nation, its supplementary work has been more clearly defined. At present, all educators agree that the library should be concerned primarily with adult education. Librarians agree that teachers have in their custody the field of formal education. The one is individual, without restriction; the other deals with age groups, sex groups, intelligence groups.

With the functions of each profession so clearly defined, one might expect that there would be the closest cooperation between the school and the library as social institutions. Unfortunately, the theory does not square with the facts. For whatever may be said of the public school in this matter, the Catholic parochial-school systems are not taking full advantage of the facilities of the public library.

From the point of view of a library worker, who has an interest in Catholic literature, this problem of library aid to Catholic readers and to Catholic schools is very important. The public library exists to supplement the work of Catholic schools as well as that of public schools. Nor does the library greet the Catholic and non-Catholic adult with different degrees of enthusiasm. The same facilities await all organizations and individuals seeking aid.

Believing this to be a matter of fundamental policy on the part of every reputable public library, I am inclined to look to home when Catholic teachers and readers complain of a lack of service in their public library. I am tempted to say that in a majority of cases, the Catholics of the area have never made a serious attempt to enlist the aid of the public library. My firm belief is that the first move in the direction of proper library aid to the Catholic reader and student must come from Catholic parochial and diocesan leaders. The library is desirous of helping, but cannot be expected to map out a special program for the parochial school and the Catholic adult without the active advice and cooperation of Catholics themselves.

A Suggestion to Teachers

As a first step in bringing the needs of the Catholic child and adult more closely into line with the facilities of the public libraries, I would suggest that a group of Catholic teachers and librarians in each diocese plan and put into effect a Catholic Book Week this fall. Fortunately, this phase is now familiar to most Catholics. Originated in Boston in 1937, the idea has spread all over the country until today Catholic Book Week is a commonplace. Unfortunately, however, the number of such "Weeks" is still small when we think of the number of dioceses and metropolitan centers in this country.

Catholic Book Week is an organized, systematized campaign of publicity on Catholic literature. It is an effort on the part of interested Catholics to acquaint Catholics with the literature of their own tradition and culture. By enlisting the aid of the Bishop of each diocese, the cooperation of leading Cath-

EDITOR'S NOTE. The author of this article is a librarian at the Boston Public Library, Copley Square, Boston, Mass. He organized and directed the first Catholic Book Week in Boston in 1937.

olics and social groups and institutions, the directing committee attempts to arouse a genuine interest and intellectual curiosity concerning Catholic literature.

Organize a Committee

The first essential to a successful campaign is that of a well-balanced, energetic executive committee. This group should be composed of Catholic librarians, teachers, and other professional workers who are active in the diocese or community in question. Each member should be thoroughly acquainted with the social composition of his community, should be able to specialize in one field of the committee's activity, and must be able to work intelligently and in complete harmony with the rest of the group. The committee should choose a chairman and as many secretaries as need requires. The direction of the committee work must be finally vested in one person or group. General policy should be laid down by the committee, but the execution of the work and its details should be delegated to the chairman or some small group within the committee. Unless this be done, the committee will find itself engaged in endless debates over method and detail that is in itself unimportant.

Obtain Ecclesiastical Approval

The first step after organization is to enlist the approval of the diocesan authorities. This will involve interviewing many officials and, if need be, the Bishop of the diocese. Since the committee is undertaking to propagandize the community on behalf of Catholic literature, it must submit its personnel and plans to the scrutiny of the ecclesiastical authorities. Needless to say, any effort along these lines will be welcomed. But the step is more than a mere formality since the approval and active cooperation of the diocesan authorities is essential toward success.

Outline a Program

Having placed the group on a well-organized footing, and having secured ecclesiastical approval, the next step is to agree upon a definite program. This will involve discussion of, and agreement upon, the scope of the program and general policy in carrying it out.

Among the more important activities of the committee in promoting Catholic Book Week will be the following: publicity, including the proper use of the press and radio; work with schools and libraries, which will involve a great amount of detail work; preparation and distribution of a reading list of recommended titles for child and adult; lecture programs to be held at various places and times during the Week; the erection of exhibitions which will entail the securing of space in library, club, and school, and the borrowing of titles from various publishers.

All this involves planning and work of a

very intensive kind. For example, it is not sufficient to send a form letter to each pastor in a city telling him your plans and authorization, and seeking announcements from his pulpit. The pastor receives many letters in the course of a week. It is necessary to visit each pastor individually well before Catholic Book Week. He must be told just what the committee is doing, and how his parochial school can take part by devoting a special period in class to the idea; by having special posters made; by erecting book exhibitions in the school; by arranging for class visits to the public library or branch during the Week. He must be won over to do all these things. No circular letter can do this. It is work; but it was done most successfully in Boston. I am convinced that personal contacts are the *sine qua non* of any promotional effort of this type.

Correlation of Activities

Every phase of activity in connection with Catholic Book Week involves just as much detail work as given in the above example. The press of the area must have a steady stream of lively copy available; the radio stations must be approached well in advance. It will be necessary to enlist the active aid of the public library by personally inviting that institution to cooperate and make suggestions. This field is limitless in its opportunities. Generally speaking, the public library will make but one stipulation: that it be clearly understood that the library is not sponsoring or promoting the Week. It should be emphasized that the library is a cooperating agency only. To allow any other impression is to compromise the public library and to militate against success in years to come. Hospitals, institutions, the public schools must all be persuaded to conduct programs for Catholics under their care.

When we speak of exhibitions of books in school and library many more factors come to mind. Most publishers will be glad to lend their publications in quantity to a responsible committee. Keep in mind also that book jackets are available almost without limit and that these make very attractive displays. Most publishers use special posters from time to time, and these may also be obtained without charge. The two things to be avoided in exhibitions are emphasis on price, and lack of balance between publishers. Unless the public fully realizes that you have nothing to sell, your efforts will be in vain and the social agencies will shun you. The "balance between publishers" referred to, means simply that care must be exercised that all publishers be afforded an adequate opportunity to exhibit. Arrange your own displays and use common sense in grouping titles. Perhaps it might be wise to preserve all correspondence with publishers or bookstores who do not have sufficient interest to lend copies for exhibition purposes.

Compile a Book List

The compilation of a book list is one of the most important activities of the committee. It should be borne in mind that the attempt is being made to publicize Catholic literature. This is no nebulous phrase but a concrete reality. The whole project is a posi-

tive step. The committee must recommend a definite list of titles suited to the community. This list should be classed and graded for age groups and printed in sufficient quantity so that schools, libraries, and clubs may have all that are needed. One more word about this list. The committee, if it is properly composed, will understand that only those whose work is with literature and education can compile and edit a reading list. The hobbyist is not by any means the specialist. The group charged with compilation should always be willing to listen to arguments concerning a specific title, but under no circumstances should a list be compiled by anyone save a person whose knowledge and training render him eligible.

Similarly, with each field of activity in Catholic Book Week, it will be found that satisfactory work can be done only where interested and specially talented people are employed. With all the good will in the world, a man or a woman lacking facility in speech cannot fail to harm your project if sent to interview editors and other public men. By all means, compose a committee of interested men

and women: but it is well to keep in mind that it took more than an enthusiasm for architecture to erect the Empire State Building.

I do not feel that my readers need to be convinced of the value of Catholic Book Week. That is too obvious. Men and women whose lives have been spent directing the education of children and adults require no proof of the need for wholesome reading. It is always before their eyes. Catholic Book Week is proposed as a means of organizing into one effective unit the individual efforts of every Catholic teacher in this nation. This struggle for decent reading involves teachers and librarians equally.

It is my hope that these few words written in an effort to explain the workings of such a Week will inspire teachers who read here to seek out the Catholic librarians of their neighborhood and plan to promote a Week this fall. All that is needed is a small amount of energy and willingness to work. There is no secret to success in this project other than energy and determination. The writer will be glad to correspond on this subject with anyone who is interested.

Whither High-School English?

Sister M. Raymond, O.S.B.

(Continued from the September issue)

A SECOND trend which the writer regards as of major importance is the increased attention given to individual differences among pupils. Educational writers refer to this movement simply as individualization. Noticeable, of course, not only in the teaching of English, but in all phases of education, it is manifested in the adjustment of courses of study and of classroom procedures to meet the individual differences among high-school pupils in native capacity, in interests, and in needs. We have already seen how the experience curriculum provides for individual differences. We shall see later how closely interrelated are the new trends in teaching literature with this recognition of individual differences in abilities and needs. Manifestations of individualization are, then, closely associated with other major trends. Yet the movement is assuming so much importance in the educational world today that it deserves separate treatment. Although its influence is felt in all courses, the discussion here will be limited to its manifestations in English teaching, where they are remarkably evident.

We have been familiar for several decades, of course, with the special attention given to recognized inequalities among pupils in their ability to learn. Classifications were set up; the "dull" were separated from the "bright." Curriculum adjustments were made in quantity of content, a minimum for the dull, more for the bright, probably with varying amounts in between.

Two characteristics distinguish the movement today. In the first place, the trend is away from the segregating of fast and slow into different groups. A classification of pupils according to their ability and achievements determined by diagnostic tests is regarded as a more desirable procedure than the classification by I.Q.'s only. Although in larger schools class groupings may be made to correspond with the results of the testing, the classes are not labeled fast or slow. In most cases, however, individual differences are provided for by the teachers in each class.

EDITOR'S NOTE. This is a very useful and very competent review of four major trends in high-school English: (1) the experience or activities program; (2) the provision for individual differences; (3) integration; and (4) the free-reading program. What Sister Raymond says about these trends in English will be useful for all high-school teachers to know, and what she says about the first three trends will be significant for any subject. We should welcome a similar review of trends in other subjects, particularly in social sciences.

Secondly, the tendency at present is to take cognizance not only of mental inequalities, but of differences in social background, temperamental bent, experience, and purpose. This expansion of individualization has, to a great extent, arisen from and been necessitated by the phenomenal increase in secondary-school enrollment. It is, moreover, a reaction against the college-preparatory idea which has traditionally determined curriculum content in English, as in other courses, although but a small proportion of high-school graduates entered college. Now, with secondary education practically a universal matter, an effort is being made to meet the varied needs of the noncollege-preparatory students, who constitute about two thirds of the high-school enrollment.

The average high-school class, then, presents a heterogeneous grouping. The office files indicate that Mary and Rita have equal I.Q.'s. Yet, innumerable differences between the two exist. Mary lacks originality, yet she possesses poise, expresses herself with facility, gives evidence of broad social contacts and the influence of a cultured home. She plans to go to college. Rita has ideas, but is shy and expresses herself with difficulty. She is the oldest of a family of eight, has limited social contacts, hears only a foreign language spoken at home. She must obtain work as soon as she has satisfied the school-attendance law. The class-

room teacher must make an effort to stimulate and direct the growth of all the Marys, the Ritas, the Johns, and the Peters, as their needs and purposes require. His objective is not to have all reach a set standard in the mastery of subject matter, but, beginning at the varying levels of the pupils' abilities and achievements, he proceeds from there to bring each pupil to the highest level that his capacity allows. This is not to lower standards, nor to give up worth-while things, nor to make attainment easy; rather, it is to stimulate and encourage effort.

Individualization in Practice

Regimentation has no place in the modern American classroom. The diversified needs of the pupils receive diversified treatment. The shy child is helped to acquire self-confidence; the aggressive child is challenged by being given a more difficult individual problem. The boy who has worth-while ideas but is careless in regard to the mechanics of writing is led to see the relation between correctness and effectiveness and given individual purposeful drill to overcome his weakness. The girl who has few ideas because of her restricted social background will be aided to acquire new interests, wider vistas, and more varied experiences. Thus the English class meets the needs of the brightest as well as of the dullest, adapts itself to the character of the aggressive as of the backward, fits its program to meet the needs of the college-preparatory and the non-college student.

More explicitly, this pronounced interest in the diversified needs of students is manifested in the new courses of study and in the recent texts in high-school English, which provide not only varying levels of content to fit varying levels of ability, but also a variety of suggested activities to suit the variety of interests that the average classroom presents. We have already seen this adaptation at work in the experience curriculum, which by a flexible arrangement of a series of activities permits enrichment or simplification to fit the needs of different classes or of individual pupils. As an illustration, ample opportunity is provided for those possessing leadership qualities in such experiences as editing the school or class paper, planning and conducting meetings, and directing assembly programs. In some courses of study differentiation goes the full length, and minimum requirements are eliminated.

The trend is reflected, also, in the increasing number of elective courses, many high schools offering speech, journalism, creative writing, dramatic art, and, more recently, grammar; in some schools, remedial classes are provided for slower or careless students, attendance at which may be voluntary or obligatory. The movement is particularly observable in the changes which are taking place in the content of the reading-literature course. Remedial reading, free reading, extensive in place of intensive reading, the use of current material — books, magazines, newspapers, the attention given to radio and motion-picture appreciation are evidences, in part at least, of the individualization trend. Uniform state and district examinations, formerly obligatory upon schools, are disappearing. In some places the formal examination is being replaced by a method of testing which recognizes individual differences.

The cautious teacher may relevantly propose a difficulty: This is all very well in theory, but how can it be done by the already over-

worked teacher? How can he get time to give individual attention to the one hundred fifty or more pupils he instructs daily? We admit a real problem; yet, there are possible solutions. In the first place, the new curriculums absolve the teacher from the obligation to have all pupils meet a fixed standard of attainment; then the new texts, by providing activities suitable for varying levels of ability and interest, aid the teacher directly. Secondly, progress in the techniques of diagnosing individual differences has kept pace with and supported the individualization movement. Scientifically prepared mental, achievement, and personality tests, often administered by experts in the field, relieve the teacher of much work and responsibility in regard to the diagnosis of differences. Techniques of guidance have also improved. The work of the visiting teacher and the school nurse is helpful.

In the final analysis, however, the successful issue of the problem raised by individual differences depends to a great extent upon the personal qualities of the classroom teacher. His understanding of and sympathy for his students' needs and ambitions, his devotion to his work, and spirit of self-sacrifice are more important than any method or curriculum adjustments of subject content can be.

Whither the high-school English course? The analysis of two major trends has revealed no sharp break with the past, no radical alteration in content or technique. They seem simply to indicate a clearer understanding of where we want to go and a more determined effort to make the journey thither more attractive, more adapted to the needs of the travelers and, therefore, more successful.

The Third Major Trend: Integration

Integration is the third major trend. The term is used here loosely to include all those movements which aim, first, to tie the English course, from the first to the thirteenth grade, into an articulate whole; and, secondly, to link the teaching of English with outside life as well as with other school courses and activities. The former is known as vertical; the latter, as horizontal integration. It is evident that the trend as thus defined may necessitate curriculum changes involving other school subjects.

Yet, because of the social character of language no other subject gains so much as does English from the effort made to correlate it with all the experience of well-rounded living. For this reason, the leaders in the field of English teaching have been the chief exponents of the movement and are, in the main, initiating and directing the striking experiments in integration which are going on in schools all over the country.

As a matter of fact, the integration movement is a natural development and extension of the "experience curriculum" idea; namely, the search for a means whereby English can be made a functional tool that will equip young people for the language needs of life. As it came to be realized that an isolated course in English failed to accomplish this objective, efforts were made to organize the program of the school as a whole with this purpose in view. The "experience curriculum" aims to bring life into the classroom; the integration movement aims to bring the English class into all school and extraschool life.

The various terms—correlation, fusion, combination, integration—which are employed to identify the trend, are often used indiscriminately and interchangeably by writers. More accurately the terms correlation,

fusion, and integration apply, as their etymology might suggest, to phases of the movement in its increasing degrees of intensity; for integration may vary from a casual reference to another subject by the English teacher in his classroom, to an attempt completely to break down subject divisions and to reorganize the curriculum into a radically different framework.

Four Kinds of Integration

The writer distinguishes four levels of intensity in the movement—divisions convenient for discussion but somewhat arbitrary since one level often moves imperceptibly into the next.

1. *Simple Correlation.* This takes the form of planned cooperation between the English and other departments to insure that the techniques and skills taught in the English class shall function in the communicational situations of all other classes. Based on the principle that correct and effective English is a concern of the whole school, it may vary in form and intensity. The following devices illustrate the manner in which simple correlation is being tried successfully in many schools: the principal of the school and representatives of all departments set up definite minimum standards and make a cooperative effort to maintain them, the English teacher carrying the major burden of the work and responsibility; devices such as charts, error cards, etc., are utilized so that the English teacher may be able to check on the language of pupils in all their written and oral work; credit in English is deferred until the pupil has given evidence over a period of at least a year that he habitually assumes responsibility for applying the principles of correct English usage in school situations involving speech or writing; remedial classes are provided for those who fail to measure up to the requirements.

2. *Correlation Proper.* Although there is no break in course divisions nor any radical change of content, in this form integration requires reorganization of the English curriculum. It is the type of correlation called for by the experience curriculum. In addition to making English function outside the classroom, it aims to supply social motivation for communication in the classroom by bringing into it interesting material from school and extraschool experience which will serve as a basis for the pupils' expressional activities and provide an audience situation which will make communication worth while. In other words, it aims to provide in the English class expressional situations similar to those encountered in normal life outside wherein the pupil talks or writes because he has something to say and wants to say it. Correlation, accordingly, consists in taking over into the English class materials from other classes or from extraschool life as a basis for communication and then in building around these as content centers a knowledge of such rules and principles of grammar, punctuation, and usage as is necessary for correct and pleasing expression. An extension of the idea is seen in the use of cross-subject projects in which, for example, the teacher of English cooperates with the teacher of history in a joint problem such as the writing of a term paper.

3. *Fusion.* The step to the next level is a natural one, although it involves a more radical change in the high-school curriculum than the preceding ones. Since a more meaningful content for the English class is provided by such methods as those described under cor-

relation, why not, argue the advocates of fusion, break down the artificial barriers of departmentalism and fuse the courses into one. There is, accordingly, a pronounced effort today to fuse, under one instructor, English with some related subject such as civics, history, art, or a foreign language. Sometimes fusion may extend to the combination of a whole group of subjects which appear to have common elements such as English, art, music, history. Hyde Park High School, one of ten Chicago high schools engaged in experiments with certain modifications of the curriculum has fused English and general science in a special course called Health. The University of Chicago High School has merged English with civics into a course called Citizenship. More elaborate experiments are taking place in Baltimore where English composition, English literature, social studies, art, music, science are being fused into one course under the direction of one teacher. Numerous other experiments of a similar nature are being tried out in scattered sections of the country. The hoped-for benefits in nearly all cases being the securing of more meaningful content for English expression and the functionalization of the language techniques.

4. *Integration Proper.* This carries the integration idea to its logical and final conclusion. Disregarding completely traditional subject-matter divisions, it substitutes a series of core activities, the so-called area-of-living centers, which represent or explain the fundamental features of modern life and integrate the subject matter (knowledge, habits, skills, etc.) around these. The school becomes a world in miniature. The English class, as such, is nonexistent in the manner that it is nonexistent in life.

Thus, instead of taking traditional courses as mathematics, history, English, and science, the pupil engages in activities such as modern life requires—citizenship, leisure-time activities, home life, and so forth. As the activities proceed, the facts and skills which constitute the subject matter of the various courses in the traditional curriculum are learned or acquired as they arise in the life activities or are found useful in carrying them out.

The procedure sounds highly theoretical, and so it is. Well may the cautious teacher raise questioning eyebrows as to the "how-can-it-be-done" and "what-are-the-results" phases of the situation. The difficulties and disadvantages are obvious.

As a matter of fact, there is, as far as the writer knows, no complete commitment anywhere to this phase of integration, although experiments with it are being carried on in a number of schools alongside of the traditional procedures. An elaborate experiment on a state-wide basis, something very near complete integration, is being tried out in the State of Virginia. Among its basic concepts is the principle that the course of study should provide a "core content which would be a fusion of all material pertinent to the establishment of common attitudes, understandings, and abilities necessary for intelligent citizenship." Accordingly, eleven aspects of social life were chosen to form the framework of the curriculum, among them being recreation, expression of religious impulses, and education. Language teaching is fused with the core fields and taught in its "completely functional relationships." The Los Angeles public schools are also carrying on an elaborate experiment. It is too early to comment on these with any degree of assurance. Teachers will follow with interest all these experiments.

Disadvantages of Integration

Various difficulties and disadvantages are immediately apparent in the whole integration movement, increasing in direct proportion to the intensity of the integration. The whole trend is retrogressive insofar as it is the reverse of the tendencies toward greater specialization which has been a marked characteristic of modern educational policy. Certainly, it demands greater knowledge and teaching ability on the part of instructors than the traditional curriculum, and consequently, greater difficulty in teacher training. Are such teachers and such training forthcoming? Because of its indefiniteness, the problems of organization, administration, and supervision are numerous. Moreover, how can accomplishment be measured? As to the attainment of our much desired English objectives, it is much to be feared if we failed to accomplish them by direct attempts, our failures may be greater if English is taught second hand.

Possible Benefits

Nevertheless, some obvious benefits are possible, the benefits being, the writer thinks,

in inverse proportion to the intensity of the integration. As an instrument for the functionalization of language techniques and the cumulative maintenance of previously acquired knowledge and skills, the advantages, in fact, the practical necessity of cooperation between the English and other departments is obvious to all. Stimulation of interest, natural motivation, securing of meaningful content for expression are among the benefits that might be credited to integration, but these benefits can be obtained without going the full extent. In fact, good teachers have always used the best of the integration idea whether or not they had heard of or used the word.

Most educators doubt the practicability of integration in its intensive form. Most likely it is but a passing vogue, yet, judged by the amount of educational literature and experimentation it has called forth, a vogue that is likely to leave permanent effects upon educational thought. If it succeeds in redirecting the attention of teachers of English on the necessity of making their teaching more vital, more functional, more stimulating, we have justly regarded it as a trend of major significance.

(To be continued)

Dad, Lead On!

A Play for the Feast of Christ the King

Brother Christian Charles, F.S.C.

PLACE: A small manufacturing town.

TIME: About 3 p.m.

SCENE: An office. Regular office layout, desk and four chairs. Hanging on the wall is a picture of a man, Barton's father. The desk is to one side and so fixed that from it the picture is easily seen.

CHARACTERS:

Mr. Bill Barton, an industrialist.

Father Jim Barton, Catholic priest, brother to Bill.

Mr. Tom Boyde, one of the workers.

Mr. Frank Clinton, another of the workers.

Secretary.

[When the scene opens Barton is seated at his desk, evidently working. Secretary enters.]

S.: Your brother, Father Barton, to see you, Sir.

B.: Show him in.

[Father Barton enters. Mr. Barton does not even look up. Father talks quietly and joyfully, Barton is angry and snappy.]

F.: You have been expecting me, Bill?

B.: I knew you were coming sooner or later.

F.: And you are all prepared to meet me, speech made out and all?

B.: Something like that. Sit down, Jim, and we'll get down to business. But I tell you right now my mind is set as to this strike.

F.: That's a sweet welcome Bill. [Talking at random.] Didn't sleep well last night, did you? [Looking around.] Whew, you certainly have fixed yourself a swell little hole here. Say, Bill, could you manage to come out to dinner tonight? You're getting all high strung sitting here all day.

B.: Will you sit down and get to business. I tell you frankly, though, that you will probably just waste my time and maybe yours, if it means anything to you.

F.: [Seeming to disregard his brother who stays at his desk occupied with some papers]:

And there's Dad's picture. Gee! that is nice of you. I went back to the old neighborhood yesterday. Does me good to go back into the years. The old church where we were baptized, confirmed, and served Mass together, is still standing and just as homey as ever. Why, even old Joe the sacristan is still there.

B.: [Rising angrily]: See here, Jim, whether you know it or not I don't have time to just gab right now.

F.: Expecting company?

B.: I'm not as dumb as I look, Jim, and you aren't as dumb as you act. You know perfectly well that I have to meet the strike leaders here in half an hour, and I know that you have something up your sleeve. It's not often you call on your "renegade" brother in his office, and when you do it means that you have some bone to pick.

F.: Is that the little speech you had prepared? [Turns and walks away] Sorry, but I didn't hear a word of it.

[Up to now Father Barton has seemed to be uninterested and not at all serious. Now he suddenly stops his looking around and comes toward Barton who is still standing at his desk, in no good humor.]

F.: Yes, Bill, you're right. And since you seem to want trouble I'll give it to you. You won't meet all the strike delegates in half an hour. You're going to meet one right now.

B.: You mean you . . .

F.: I mean that the strikers asked me as your brother, as their pastor, and as the son of their former employer to come to you and try to talk some sense into your head. [A little quieter] There was a strike meeting held last night. I was there, and they asked me to come with two other men who will be here at the time for the appointment.

B.: [Sitting down]: Then I'll see you in twenty minutes, the time for the appointment.

F.: [Ignoring this last]: Bill, this morning was the fifteenth anniversary of Dad's death.

I hope you never forgot it. Mary and the kids were at Mass.

B.: I know, I know. But with all this striking I don't have any time for anything extra.

F.: [Going on in the same thoughtful way]: Fifteen years ago! You were twenty-three, I was twenty-four. Dad left the whole business to us and . . .

B.: And you gave up your half and went to the seminary.

F.: [Tone rising]: And the one that received my half is making poor use of it as well as of his own. [Pause, Bill does not look up.] Bill, remember when Dad called us and told us he was leaving us the whole works? Do you remember the last words he said to us about the business.

B.: [Trying to keep up his sternness]: Of course, Jim, I can't forget Dad, but things are different now. Business today isn't like the business in Dad's day.

F.: "Give your men a square deal, my boys," was his last advice. After that it wasn't long and the two of us were left without . . . without a Dad to lead the way. Jim, do you give your men a square deal?

B.: [Rather angrily]: I always did and I still do.

F.: Why then the strike?

B.: Because some people don't know when they're well off. They ask higher wages. My wages are high enough, I know it.

F.: How do you know it?

B.: I know it because I had it figured out. A man, wife, three children, in frugal comfort. That's what they're getting and that's all they are going to get.

F.: When was this, Bill?

B.: Five years ago in the middle of the worst slump business ever took. I wanted to play fair with my men but I couldn't afford to give them more than they needed. And they don't need any more now.

F.: And you still have the men on "slump" wages? Bill, do you remember Fred Glennon, one of our classmates, a big fellow but quiet, a hard worker, and a good ball player?

B.: I ought to remember [rubbing his nose]. I played tackle opposite him once, to my regret. But what's that got to do with the wages I pay my men?

F.: Did you know Bill, that Fred Glennon has been working for you for the past five years?

B.: Do you expect me to know all the 900 men I employ?

F.: Do you know any of them? Oh, of course, you know the chiefs, the big men. But I mean do you know any of the men that really do the work?

B.: You don't expect me to go around courting friendships with plain workers do you?

F.: When Dad owned the plant he knew every man by name, employment, means, and needs. I wonder how many you . . .

B.: But I tell you Jim I can't know 900 men personally. Dad was different, and he didn't have so many men to know; besides he had grown up with most of them.

F.: And I suppose you never went to school with Fred Glennon? No, you can't know 900 men but you could know some of them. You might keep up old acquaintances, like Fred for instance.

B.: That's only one instance, and I'm sorry for it, but can't you leave it out of this conference?

F.: That is only one instance that I happen

to have in mind at present. There may be more of his case. But I can't leave it out because he is the one that made me come over here today to fight my own brother.

B.: I don't quite catch the connection.

F.: You will when you know that Fred was taken to the hospital yesterday, in critical condition, and Bill . . . he was cursing you with the little breath he had left.

B. [*Slowly*]: He . . . was . . . what?

F.: Sorry, Bill, I know it hurts, but it's true, he was cursing.

B.: And you took him seriously, a man probably in delirium?

F.: No, he wasn't in delirium. He had had a bad cold, mighty bad one, wouldn't doubt but what he caught it picketing your works. But his daughter needed a pair of shoes and a coat. The last dollar in the house went for his daughter instead of for a doctor. Now Fred has pneumonia. But he was perfectly sane when speaking of you.

B.: But, why should he curse me?

F.: Bill, it all comes back to the same thing. Do you know the state of your workers, their home conditions, their needs?

B.: I can't, I tell you, but I had it figured out for . . .

F.: For man, wife, three children in frugal comfort.

B.: Well, isn't that what the Church asks? Jim, believe me, I want to be fair with my men but I won't give money for nothing.

F.: Bill, don't forget, you can still make mistakes, and you may have made one there. Did you consider doctor bills, rent, heat, and a family of six of the nicest kids you ever laid eyes on, and they have to be educated?

[*Secretary enters.*]

S.: Mr. Boyde and Mr. Clinton to see you, Sir. They had an appointment for three. It is just time.

B. [*After looking at Father who nods*]: Show them in.

[*Secretary leaves, Boyde and Clinton enter.*]

C.: Good afternoon, Mr. Barton. I trust you are ready to meet us and come to some kind of terms.

Bd.: Good afternoon, Mr. Barton. Good afternoon, Father, I see you jumped the appointment.

F.: Yes, Tom, but sit down and let's get to business. [*Turning to Mr. Barton.*] I think Mr. Barton already knows just about how you workers stand.

[*Barton motions them to chairs, he sits at his desk facing them. Father sits at one end of the desk where he can see all of them. Barton has gotten back his old control and is once more the businessman.*]

B.: I am willing to come to terms with you men. This delay is crippling business as well as causing harm to yourselves. I am willing to play fair with those who play fair with me, but as to your demands if they are the same as before, I consider them as impossible, absolutely preposterous.

C.: Mr. Barton, you are probably aware of the meeting that we held last night. It was at this meeting that we were duly elected to meet you in this conference today. It may surprise you, but of your 911 workers 853 were at the meeting.

B.: And not a one had the honor to say that he was getting just what he deserved. It was only after I read the story in the papers that I made the final decision to close house rather than give in.

C. [*None taken back by this sudden al-*

ternative]: Mr. Barton you cannot and will not close shop. You have too much at stake. If you closed shop now you would be absolutely ruined just as you are trying to ruin us.

B. [*Rather angrily*]: Ruin you! Ruin you! Why I have been trying to help you all I could and here you go accusing me of ruining you. Who called this strike, who stopped the pay roll, who quit work, who paralyzed any kind of output, who is preventing sales? And you say I am ruining you? If you don't like my wages why don't you quit, but leave my factory and my reputation alone?

C.: Mr. Barton, where could 900 men find work around here, and where could you find 900 men willing to be exploited by their employer. We need you just as you need us, but if we treat you fair we expect at least a just return.

B.: And wasn't I giving it to you? Your wages . . .

Bd.: Our wages were dog's wages and slave pay. You call it just when a man has barely enough to eat, let alone put a little aside for bad times.

[*Barton seems to have lost his temper again. He starts to say something, when Father rises and puts his hand on his brother's shoulder. Father talks quietly but with force and keeps his eyes drilling into those of Barton.*]

F.: Hold it Bill. Temper won't get you anywhere. You're just going to have to listen. You wouldn't believe me when I said your wages were too low, now you can see for yourself. [*Very forcefully.*] What is your yearly profit Bill?

B.: It's about . . . But darn it, what's that to you and to them? That's my business.

F.: Bill, what is your income?

B. [*Pause, then sulkily*]: I paid tax on \$250,000 last year.

F. [*Turning to Boyde*]: Tom, what is your salary?

Bd.: Since the past five years I have been getting \$34 a week.

F.: And, Bill, may I ask what are your office hours?

B.: Office hours! Any fool knows I work when I want. I hire labor, I'm not hired.

F.: And Tom?

Bd.: We were working on a 44-hour week. Saturday afternoon off, when there wasn't too much work on hand.

F.: If I remember rightly Tom, you have four children?

Bd.: And one to be born late next month, Father.

F.: Congratulations, old man, and will you accept Mr. Barton as his godfather?

B. [*Ignores this last*]: What position do you fill, Mr. Boyde?

Bd.: I am section foreman, 5th section, F wing.

B.: Mr. Clinton will you please give me an account of your work?

C.: Gladly, sir. I am business manager in B wing. I have been getting \$180 a month. I am married, have two children, besides a mother and father depending on me. I manage to get a living but I cannot hope to put away a thing for the education of my children or for any extraordinary circumstances. And besides I work approximately 53 hours a week. Office work, of course, but it is nonetheless pretty tiresome as I do my own secretarial work.

B.: Just exactly what were the demands as put up by you men in the meeting last night? You kept them from the papers, I suppose in

order to bring them up now for the first time.

C.: The meeting last night upheld the demand for a strict 40-hour week. We are willing, sir, to work overtime on needed occasions, but we feel that forty hours of steady work is about our limit. As to wages, we ask as before, a twenty-dollar raise for all workers not in the A and D wings.

B.: And the A and D wings?

C.: The A wing men claim to be satisfied with the present salary. They are all specialists and as such are well paid. That leaves the number of dissatisfied at 847. The men of D wing are asking for only a ten-dollar raise. You see, Mr. Barton, we try to be fair with you, we do not ask for what we consider undeserved or unnecessary.

B.: Fair! And you want 800 men to get a 20-dollar raise? That's absurd. You will break me in a year at that rate, and at that you cut the hours of work. I thought you would be reasonable, but if you won't then starve. I have money enough to hold out for some time, you haven't.

F.: Tom, would you and Mr. Clinton please consider the conference as over? I would like to see Mr. Barton alone. Now he knows pretty well how he stands in the eyes of his men.

[*The two start for the door.*]

B.: And that is my final answer. [*Angrily turns to Father Barton.*] And you say they want justice? What they want is downright charity and relief. Ready to come to terms! Never! Not to those terms.

F.: Bill, did you ever go over Dad's records?

B.: Of course, when I took over the business.

F.: And what was his income?

B.: Why . . . uh . . . about nine thousand a year, I think.

F.: Wasn't Dad happy, weren't we all happy in those days?

[*Barton does not answer, he sees the difference in income.*]

F.: Bill, why don't you take a lesson from Dad? Why can't you show yourself his son?

B.: By giving in to them? No, I won't do it. It's unjust, I can't afford to pay 800 men \$20 more than they are getting now.

F.: Do you think that they deserve it?

B.: No. They are just a bunch of good for nothing . . .

F.: And yet they bring you \$250,000 a year. Bill, can't you see the relations? Why some of Dad's men were getting as much as he. He said they deserved it and he gave it to them. He didn't care. And, Bill, you can't say that Dad wasn't a businessman.

[*Barton says nothing. Father picks up some paper and writes for a minute.*]

F.: Bill, do you think you could afford to pay your men what they want?

B.: Of course not! [*Then he seems to realize what Father was writing.*] I never figured it out exactly but I don't think I could.

F.: You have money invested in stocks, banks, and the like?

B.: Of course, I'm no fool. I put my money where it is safe and profitable.

F.: I won't ask you how much you have. But would you mind telling me how much you think it costs you to live, and live well?

B.: Oh you and your blamed questions! I don't guess any man can spend more than \$40,000 a year if he uses any sense at all.

F.: Don't you think Dad was right? He didn't worry about money and he always had enough. And his income was only \$9,000. Look at these figures Bill. Eight hundred men

at \$20 a month makes \$16,000 a month, \$197,000 a year. It still leaves you \$43,000; it's quite a cut . . .

B.: Jim, I don't care for myself. I could get along on half that, but those men aren't just in their demands. They'll get that and then cry for more. They're a bunch of crooks out to ruin me.

F.: Did they seem to be crooks, Bill?

B.: Well . . . uh . . . No. But you never can tell what's behind it.

F.: Tom Boyde is one of my parishioners. The nicest fellow you could meet. I don't know Clinton but he didn't give me the impression of a crook. And you have to admit that the wages are low. I saw you start when they told you how much they got.

B.: Yes, Jim, their wages did sound low beside mine. But that's what they agreed to and that's all they are going to get; that's all they need to live well.

F.: *[In tone of disgust]*: There's that old figuring. *[Emphatically]*. But Bill I told you you could be wrong. You have overlooked plenty. I started to tell you before but I never

B.: What's that, Jim?

F.: Bill, five years ago you cut wages because of the business slump you never expected. The men made a sacrifice for you and the business, and they saved you where others failed completely. A strike then would have been fatal. But the slump is over, by a long ways, and the men kind of expect a compensation for their sacrifices, a compensation that they are not getting.

B.: I . . . I . . . I never looked at it that way before, Jim.

F.: Do you mind if I bring up Dad again?

B.: Go ahead, Jim, Dad was always a square shooter, and a good businessman; his men literally adored him.

F.: And yours would too, if you let Dad lead you another way.

B.: What's that?

F.: Why don't you do your share of the work, and get acquainted with the men?

B.: You mean?

F.: I mean keep regular office hours, see your men at work, inspect their jobs yourself, talk to them. It's not asking too much is it? Dad did it at sixty and you are only thirty-eight.

B.: But I don't have the time.

F.: You could drop a club or so, quit cards, golf. Your family would appreciate you more. Mary for one doesn't seem to like so much life; she was brought up in a different way; she won't tell you but you could see it if you tried.

B.: Perhaps you are right there. Mary doesn't seem as happy as she was when we were married fourteen years ago. I was still struggling then, and there wasn't a whole lot of extra money, though we were well off. I spent more time at home then, but I was really happy.

[There is a pause. Father is looking at Barton. Barton allows his eyes to wander around the room. They come to rest on the picture of his father. He stares at it. Father follows his look. Then slowly Barton turns to his brother.]

B.: Jim, do you think Dad is ashamed of me?

F.: *[Still looking at the picture]*: That's the way he looked when we did something that wasn't exactly correct. But he always had his smile ready when we made up for it.

B.: Jim, I have been a fool. And I was too

proud to admit it. I wanted to do my men right, but I didn't want to hurt my pride in doing it. *[Pause.]* Jim, you win, you and Dad.

F.: What? You mean, the strike is . . . over?

B.: Yes, Jim, as far as I am concerned the strike is over. But not on the striker's terms. I still won't give in.

F.: Then how in the . . . How for the love of Mike do you expect to end the strike? Those men are stubborn.

B.: Jim, doesn't our Lord say something like this: Look for justice and all things will be given to you? Isn't there a passage running like that?

F.: Seek ye first the kingdom of God and His justice and all things shall be added unto you. That's right, Bill, but . . .

B.: But nothing. *[Stops, writes for a minute.]* The men asked for \$20 a month. Jim *[exultant mood]* I'll give them \$25 and we'll break even.

F.: But . . . but aren't you afraid you won't make . . . ?

B.: And all things shall be added unto you. I have to make up some way for what my men did to me while I wasn't treating them right. *[Pause, Father and Barton both seem*

happy.] Jim, do you think that Fred Glennon would accept a visit from an old school friend?

F.: You bet he would, but watch out for that nose of yours. Fred might not understand at first, and he knows your weak spot.

B.: I'll take the chance. And say, if there's room in the car for a couple of more, how about . . . let's say Tom Boyde and Frank Clinton, they seem to be downright sociable chaps. And if Tom is still looking for a godfather, well . . . I . . . uh . . .

F.: Sure thing, Bill, he'll take you on first thing. *[Takes up his hat and starts for the door.]* Be back out in front in five minutes, be ready for me then.

[Father leaves. Barton stands at his desk looking down, thinking. He takes up some papers, crumples them, throws them in the basket. He takes up his hat and starts for the door. As he turns he catches sight of the picture of his father. He stops, smiles at the picture, then in a kind of bowing salute he addresses the picture.]

B.: Smile away, Dad. You lead, and I'll follow!

(Curtain.)

Regarding the Priest

His Dignity

Holy Orders is a Sacrament which makes those who receive it share in Christ's priesthood, and confers on them the power and the grace worthily to fulfill their sacred duties. The dignity of the priesthood is derived chiefly from its relation to the Holy Eucharist. In his sublimest privilege, the priest has power over the real body of Christ exercised in consecrating, offering, and administering the Blessed Sacrament of the Altar. By the authority of his priestly office, he has jurisdiction over the mystical body of Christ, the faithful, which he operates through teaching and ruling the flock of Christ. By his sacerdotal mission, he offers sacrifice, administers the sacraments, teaches the faithful, and guides them in the ways leading to eternal life. Once ordained, these powers remain efficacious for life. Once a priest he is a priest forever according to the order of Melchisedech. No matter what kind of a man he is otherwise, a consecrated minister of God through his office has a sacred character about him which must be duly regarded.

Our Regard

The reason that we owe respect to the priest is because of that for which he stands. He has received a character from on high, sacred before heaven and earth. Through his priesthood, he continues the work of Christ through Christ's power and he is a mediator between God and man. To God he offers the things of the people and to the people he offers the things of God.

In my attitude toward the priest I should

banish from my mind the particular personality of the priest or his lack of it. I always must remember to consider him as God's representative in the things that pertain to the altar. There must be times when I will be prone to dislike his way of doing things. I may even be faced with the temptation to dislike him, but where the altar is concerned, I must remember to accord him the respect due to his character of office. Surely through motives of faith, I can understand why I should have regard for the wonderful arrangement of God whereby He gave such power to men specially chosen to carry on Christ's work.

Our Part

Our respect for the priesthood should spell itself in loyal service to the priests of God in any way we can be of service to them. Obviously this means mostly toward those priests who have the immediate care of our souls. Too often we are apt to construe this ability to help them as being merely of a financial nature. The help that is most desirable is that of cooperation in their efforts in our behalf by means of a personal and a group response. The loyalty we offer should be characterized by zeal unkindled by a love for all for which the sacerdotal state stands.

Here we might ask the question of ourselves, have I ever considered myself called to be a priest? In finding the solution of the query I should have recourse to prayer and to seeking advice, chiefly from my confessor. I may ask myself some questions. Do I feel that I want to be a priest? Some things about that vocation may make me hesitate, but on the whole, do I want it? Have I the proper mental and moral qualifications; have I the capacity for the work entailed; am I in good health? Supposing I do want to be a priest and have the capability, then I can take steps toward realizing my goal. If I decide the priesthood is not for me, then let me resolve upon doing the will of God in the vocation He has planned for me.—*Religious Bulletin*, Catholic University of America.



They who do
their best do well.

Practical Aids for the Teacher

The Holy Father's Possessions

Rev. Francis S. Betten, S.J.

THE POPES never ceased to protest against the seizure of the states of the Church in 1870. These states had not only provided the Popes with a safe revenue but had also given them a dignified position among the rulers of the earth. In 1929 finally Italy came to an understanding with the Holy See in the Treaty of the Lateran, by which through the utmost liberality of the Pope the whole matter was adjusted. The Holy See demeaned extremely little back of what had been taken from him. He did so for the sake of peace and for the spiritual welfare of Italy and the world.

The properties which this Treaty returned to him fall into two classes: first, the *sovereign Vatican City*; second, the *extraterritorial holdings*.

I. *Vatican City* is the little spot of some 110 acres on which is situated the Church of St. Peter, the Vatican palace with its extensive art collections and libraries, and a large number of buildings which house, besides the Holy Father, the highest dignitaries of the Church and their staffs. Its extent is exactly shown on an official map drawn up jointly by the contracting parties. The boundaries are so chosen as to be identical with a course of strong walls erected centuries ago for defense purposes. The little territory so enclosed has been given the name of "Vatican City." Italy assures to the Holy See "complete ownership, exclusive and absolute power and sovereign jurisdiction concerning the Vatican City," which thereby is recognized as an independent state, with the rights and privileges of any other state. Vatican city, therefore, does not belong to the Kingdom of Italy. Politically it is not Italian soil. It is in no way under the Italian government or under the King of Italy.

The great and beautiful St. Peter's Place in front of the Church of the Apostle, belongs to the Vatican City. I have seen this place marked off on maps of Rome in a special way, as if it were not part of the Papal sovereignty. This is an error, which is caused by the fact that under a special free arrangement with Italy the Roman police and Italian soldiers retain control of this place and are responsible for the maintenance of law and order there. This is, however, a free arrangement which, should the Pope so choose, can be terminated at any time. Politically St. Peter's Place is papal soil, not Italian.

II. *Extraterritorial holdings*. Vatican City is the only spot where the Pope is sovereign. The Treaty of the Lateran, however, speaks also of other localities, buildings, churches, etc. The most important of them are: The Lateran Church, the Church of Mary Major, the Church of St. Paul, each with the buildings and grounds attached to it, and several large office buildings called palaces which give accommodation to some of the highest ecclesiastical authorities. To this class also belongs the Papal villa, Castel Gandolfo, and the Gregorian University. Concerning these and some other places the treaty states that Italy recognizes in the Holy See full proprietary

rights, but not sovereignty. These places are expressly declared to form part of the territory of the Italian State (Article 15). They are, therefore, in no political connection with the State of Vatican City. They are not, as some imagine, outlying provinces of the Papal State, but are politically Italian soil, and their sovereign Lord is not the Pope but the King of Italy.

They enjoy, however, declares the Treaty, "the immunity guaranteed by international law to the embassies of foreign nations." This immunity guaranteed to foreign embassies, for instance to the residences of foreign ambassadors at Washington, is called *Extraterritoriality* or *Exterritoriality*. Extraterritorial places,

such as the embassies in Washington, remain part of the land in which they are situated, i.e., the embassy of France does not become a distant part of France; it remains politically American soil. Extraterritorial places are not subject to the local (or provincial) authorities, but only to the supreme government of the State. The Roman police, therefore, may not enter any of those Roman localities, which by the Lateran Treaty enjoy the privilege of extraterritoriality. In those buildings or localities the Holy Father and all his officials are as if they were the guests of the King of Italy.

Besides the extraterritorial localities the Treaty enumerates others which enjoy minor privileges, such as freedom from taxes.

NOTE: The text of the Lateran Treaty with English translation can be obtained from the National Catholic Welfare Conference, 1312 Massachusetts Ave., N.W., Washington, D. C.

The World's Mother

Rev. Francis J. Greiner, S.M.

A survey of the Marian doctrine of the nineteenth-century Apostle of Mary, William Joseph Chaminade (1761-1850) is particularly fitting in this centenary year. For on April 12, 1839, Pope Gregory XVI issued a Decree of Commendation for Father Chaminade's two religious congregations, the Society of Mary and the Daughters of Mary, by which his Marian doctrine has been perpetuated.

At the moment of the Annunciation when Mary gave her consent to the message of the Angel, Jesus Christ, the source of our spiritual life, was conceived through the operation of the Holy Ghost. The mystical body of Christ, of which all Christians are cells, was likewise conceived at that moment. Whereas the physical Christ was born at Bethlehem, the mystical Christ was given birth on Calvary.

Mary is thus truly the Mother of God for she gave birth to the God-Man, Jesus Christ, the second person of the Blessed Trinity. She is also truly the mother of all men, the actual and the potential cells in the mystical body of Christ; she is the new Eve who has brought the whole race to newness of life.

Immediately after the fall of Adam and Eve, the advent of Mary was foretold by God the Father in His words to Satan: "I will put enmity between thee and the woman; between thy seed and her seed; and she shall crush thy head." The seed of Mary is Christ and all Christians. Their lifework is, then, to oppose the cohorts of Satan. The victory of the historical Christ over Satan, however, is achieved. He became the Son of Mary for the salvation of mankind; He conquered Satan by His death on the cross. The warfare of Christ's mystical body against Satan is still being waged.

In His relations with His Mother Mary, Jesus was the model Son of all times. Our devotion to Mary, our Mother, should be, then, an imitation of His filial piety toward His Mother. To this end, our prayer should be: "O good Jesus, I beseech Thee by the love which Thou hast for Thy holy Mother, grant that I may also truly love her as Thou lovest her and desirest to see her loved." And

by reason of our incorporation with Christ we will be able to exclaim, in a paraphrase of the words of St. Paul, "I love Mary, now not I; but Christ loveth Mary in me" (Gal. 2:20), or again, "I fill up those things that are wanting of the devotion to Mary of Christ, in my person, for His body, which is the church" (Col. 1:24).

The filial piety of Jesus toward His Mother was manifested by love, respect, obedience, and assistance.

His love for Mary led Jesus to associate His Mother in all the mysteries of His life. Recall the important events in the life of Christ and you have reviewed likewise the high points in the life of Mary: Bethlehem, Egypt, Nazareth, Jerusalem, Cana, Calvary, the Mount of Olives. In like manner, all the other children of Mary should lovingly unite with Mary in all their activities: Holy Mass, Holy Communion, prayers, meditation, study, work, recreation. Father Chaminade once commented: "That must be a dreary meditation in which the Blessed Virgin has no share." Loving union with Mary will lead to the imitation of Mary's virtues of humility, simplicity, faith, and family spirit. Moreover, union with her will enable her to clothe us in the livery of the virtues of our Elder Brother. Unbounded confidence in the powerful intercession of Mary will also result from this union. Accordingly Father Chaminade wrote to his disciples: "Take courage; place all your confidence in the Lord and in the protection of our august Mother."

Christ's life at Nazareth was one of obedience to His Mother and Joseph: "He was subject to them." As children of Mary we should likewise be subject to her in all her counsels, inspirations, and commands. We may apply to ourselves the request that Mary made to the servants at the marriage feast of Cana: "Whatsoever He [Jesus] shall say to you, do." Mary's will, then, is that we obey and serve her Divine Son in all things. The commandments of God, the commandments of the Church and of civil authorities lawfully constituted, and our duties of state are demanded

of us by our Mother. "Mother wants it" — that is enough for a dutiful child. And thus Mary will lead us to Jesus as she has ever done: *Per Matrem ad Filium*.

That Mary is the masterpiece of God's creation is a result of Christ's filial respect for her who was to be His own Mother. If her first-born Son has adorned Mary with the choicest gifts of nature and of grace, the other children of Mary should venerate and honor her because of her dignity and privileges. Attention to the prayers of the liturgy will lead us to venerate Mary; observance of the liturgical calendar will require us to dedicate frequent days to the Mother of God and our Mother: the feasts of the Immaculate Conception, the Nativity, the Holy Name of Mary, the Presentation, the Annunciation, the Visitation, the Purification, the Assumption, Mary Mediatrix of All Graces, etc. The season of Advent is largely a Marian season. Almost universally the months of May and October, besides every Saturday throughout the year, are devoted to the honor of Mary. Filial respect will incite Mary's children, furthermore, to read and to ponder the greatness of Mary. They will always associate the name of Mary with the sacred name of Jesus.

Lastly, a devoted child will exert himself in behalf of the interests of his mother. As the ideal son, Jesus effectively promoted the work of crushing the head of the serpent which had been reserved to Mary for all eternity by redeeming mankind. If we are to be true children of Mary — and Christ said, "I have given you an example" — we must also battle under her leadership — *Maria duce* — against Satan and sin. To begin with, sin must be blotted out of our own lives with the help of God's grace; then we must endeavor to pre-

serve from sin the innocent souls with which we come into contact and to rescue from the mire of sin the unhappy souls that have fallen into evil ways. True devotion to Mary is apostolic; it will impel us to lead souls to Christ. Mary is called the Queen of the Apostles, for she has brought many souls to Christ. It was she who revealed Jesus to John the Baptist and Elizabeth at the Visitation; it was she who showed Jesus to the shepherds and the Wise Men. When the Holy Spirit filled the Apostles with an ardent faith and a burning zeal on the Feast of Pentecost, Mary was in their midst. Truly, Mary is an Apostle. The work of Sodality and of Catholic Action is merely a participation in the providential mission confided to Mary. By our efforts to tear souls from the grasp of Satan and to bring them to the recognition of Christ as their Teacher, Priest, and King, we are, in the words of Father Chaminade, acting as "the heel of the Woman."

The legacy of Father Chaminade to his religious sons and daughters and also to the world is, then, the imitation of the filial devotion of Jesus toward His Most Holy Mother. Filial piety toward Mary, thus conceived, becomes an integrating force giving impetus and direction to the whole of the Christian and religious life.

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A Model Home

An Outline for a High-School Unit

Sister M. Hope, C.D.P.

A high-school class worked out this unit entitled "A Home" for the purpose of creating a love and appreciation of the home and the family life. The work was started in the beginning of October and was finished by Thanksgiving.

The class was divided into three groups; one was selected to make 20 drawings, the second to do the essay writing; and the third helped with the typing of same, as the work was to be in the form of a book for the high-school library. The drawings were on light green paper and the essays were typed on cream-colored paper; the binding was a darker shade of green and was done in the school bindery.

The introduction brought in the life of the Holy Family at Nazareth as a model for imitation. After the introduction, another page showed a picture entitled "Our Lady Mistress of the Home." Beneath it was a prayer for the protection of the home from fire, storm, tempest, sudden death, lightning, and earthquake. Then followed the different chapters as shown in the outline. The conclusion brought out the duties of each member of the family to make the home a real home, a place of peace and happiness.

Colored pictures were also collected and fixed on green poster paper for the bulletin board. These showed the interior arrangement of rooms in the home, the placing of furniture, lamps, etc., to give a pleasing effect. We are

sure that all those who participated in the work derived great benefit.

Drawings

1. Picture of the Holy Family at Nazareth
2. Our Lady Mistress of the Home
3. Wooden Home
4. Concrete Home
5. Brick Home
6. Fireplace in the Home
7. Heating System
8. Lighting System
9. Ventilation, Natural and Artificial
10. Vacuum Cleaner
11. Pressure Cooker
12. Refrigerator
13. Washing Machine
14. Electric Fan
15. Piano
16. Guitar
17. Radio
18. Embroidery in the Home
19. Flowers in the Home
20. Library

Ch. I. Planning and Building

A. Choosing a location

1. Physical factors
 - a) Soil
 - b) Water supply
 - c) Shade trees
 - d) Nearness to good roads
 - e) In town, city, or country

2. Social factors
 - a) Neighbors
 - b) School
 - c) Church
 - d) Grocery store
 - e) Drugstore
 - f) Factories

B. Materials used for building

1. Wood
 - a) Hardwood
 - b) Softwood
 - c) Wood resistant to decay
2. Brick
 - a) White
 - b) Red
 - c) Brick veneer
3. Lime, cement, concrete
4. Reinforced concrete
5. Structural steel

Ch. II. Lighting, Heating, and Ventilating

A. Lighting

1. Kind of light and fixtures
2. Direct
3. Semidirect
4. Indirect

B. Heating

1. Hot air
2. Hot water
3. Steam
4. Gas
5. Wood stove, fireplace

C. Ventilation

1. Definition
2. Reasons for ventilation
 - a) Renew supply of oxygen
 - b) Regulate moisture
 - c) Control temperature
3. Methods
 - a) Natural
 - b) Artificial

Ch. III. Water in the Home

A. Sources of water

1. Wells
2. Springs, lakes
3. Reservoirs

B. Purification of water

1. Boiling
2. Filtration and chlorination
3. Distillation

C. Convenience of water, uses

1. Running water in the home
2. Hot water
3. Shower bath
- D. Removing wastes
 1. Dry garbage
 2. Wet garbage
 3. Sewage
 4. Septic tank

Ch. IV. Classification of Materials

A. Food

1. Tools and vessels used in kitchen
 - a) Knives, forks, spoons, etc.
 - b) Cooking vessels, cooker, mixers, etc.
2. Dining room
 - a) Table, chairs, etc.
 - b) Silverware
3. Refrigerator
 - a) Ice
 - b) Electric
 - c) Gas fired
 - d) Essentials of refrigeration
 - (1) Cooling unit
 - (2) Free circulation of air
 - (3) Well-insulated walls and doors

B. Clothing

1. Materials used

- a) Cotton
- b) Wool
- c) Silk and rayon
- d) Linen
- e) Sewing machines used
- 2. Laundering at home
 - a) Old method, tub and washboard
 - b) New method, electric washing machine
 - c) Soap and powders used
 - d) Dry cleaning
- C. Furnishings in the home
 - 1. Those for holding people
 - a) Chairs
 - b) Beds
 - c) Sofas, etc.
 - 2. Those for holding things
 - a) Tables
 - b) Shelves
 - c) Brackets
 - 3. Furnishings of floors
 - a) Paint or varnish
 - b) Rugs, carpets
 - c) Linoleum
 - d) Purposes of furnishings
 - (1) Cleanliness
 - (2) Protection
 - (3) Warmth
 - (4) Beauty
 - 4. Furnishings of walls, windows
 - a) Plastered or ceiled
 - b) Paint
- e) Paper
- d) Shades
- e) Curtains, draperies
- f) Purposes
 - (1) Privacy
 - (2) Beauty
 - (3) Warmth
- 5. Keep home clean
 - a) Old method — broom
 - b) New method — vacuum cleaner
- D. Cultural interests in the home
 - 1. Art
 - a) Paintings
 - b) Pictures
 - 2. Religion
 - a) Crucifix
 - b) Statues and pictures
 - c) Holy-water font
 - 3. Music
 - a) Piano, violin
 - b) Phonograph
 - c) Radio
 - 4. Library
 - a) Newspapers
 - b) Magazines
 - c) Books
 - 5. Surroundings
 - a) Lawn, shrubs
 - b) Garden
 - c) Flowers
 - d) Fountain, goldfish

while in Shakespeare's "Blow, Blow, Thou Winter Wind," it has four lines. In "Gates and the Door" by Joyce Kilmer every alternate verse is a refrain. Since the lines are of equal length, either a small section of the choir can speak the verses and a larger group the refrain, or an equal division can take the verse and refrain alternately.

This poem of Kilmer's prepares the choir for its next step in choral work, that of two-part or "antiphonal" work. (This title is given because of its relation in form to the Church liturgy.) In the poems for two-part work there must be balanced phrases, in which an idea is stated twice in different words but usually in the same rhythm. These are spoken first by one side, then by another. Since work of this type requires sharp contrasts or tone, it is a good plan to sort the voices of the choir into what may be called "dark" and "light" varieties. These terms apply not only to the pitch but to the texture or timber of the voices. The light voices are a little higher in pitch and of lighter texture than the dark. If the choir consists of both girls and boys, the boys will form one group of dark voices, the girls two, light and middle voices, and there will be a three-part chorus. If the choir is composed of all girls, or of all boys, it will be a two-part choir with only light and dark voices.

Authorities in the field stress the fact that in "antiphonal" work it is balance that is wanted, not difference. Therefore, it is necessary to practice so that each side takes part with a sense of the perfect relationship of that part to the whole poem. Whether the deeper voices should answer the lighter, or the light tones answer the deeper, is a problem that can be decided only by considering the poem itself. It is surprising how much the choir enjoys arranging the distribution of lines. A freshman English class took the following liberties with the "Canticle of Brother Sun" by St. Francis of Assisi:

UNISON: Most High Omnipotent Good Lord,
Thine be the praise and the glory and
the honor and every benediction.
To Thee alone, most High do they
belong,
And there is no man worthy to mention
them to Thee.

DEEPER: Praised by Thou, my Lord, with all
Thy creatures,
Especially our brother Master Sun,
Which illumineth for us the day;
And he is beautiful and radiant with
great splendor;
Of Thee, most High, he beareth the
significance.

HICHER: Praised by Thou, my Lord, for our
sister Moon and the Stars;
In the sky Thou hast made them clear
and precious and beautiful.

DEEPER: Praised be Thou, my Lord, for Brother
Wind,
And for every cloudy and clear sky and
for every weather
By which to Thy creatures Thou givest
sustenance.

HICHER: Praised be Thou, my Lord, for Sister
Water,
Which is very useful and humble and
precious and chaste. . . .

and so on with regular alternation, until near
the end we reach these lines, that occur just
after the higher voices would have been
speaking:

Praised be Thou, my Lord, for our
sister the Death of the Body
From which no man living can escape;
Woe to them that die in mortal sin:
Blessed be those that shall be found in
Thy most holy will,

Starting a Verse Choir

Sister Mary Brian, O.P.

I SAT bewildered but delighted. Bewildered because I had thought that the title "Verse-Speaking Choir" was simply a new name for an array of stoical children reciting in vociferous unison some monotonous poetry; delighted, because my impressions were false, utterly false. As I heard this eighth-grade choir speak the Twenty-third Psalm, I was not only conscious of this one, mighty interpretation of joyous belief in the Lord, but also impressed with the sincere thought and emotion expressed by the individuals. There was the strong conviction of Jim, the wondering awe of Marie, and who could miss that impulsive assurance of Dick? I realized that I was truly sharing a spiritual experience and the thought came: "A Verse-Speaking Choir can be a means to develop beauty within our children, a beauty they can give back to God, 'Beauty's Self and Beauty's Giver.'"

A thorough study of Choral Speaking has shown me that it not only enriches and vivifies much material used in religion, English, and literature classes but helps pupils by encouraging, stimulating power of imagination, improving enunciation, and imparting a genuine love for poetry. The results are so valuable that I am convinced that no one who has a desire to develop in youth a love of our language and its literature should neglect the opportunities offered by the Verse Choir.

The craftsmanship of this art is not difficult. The most satisfactory number of voices in the choir is between fifteen and twenty-four. If the voices exceed thirty, the choir is apt to be cumbersome, if they are fewer than twelve it is difficult to acquire unity of tone. In arranging the group, the most satisfactory plan is a wedge-shaped formation with the point of the wedge in front. In a choir of, for instance, eighteen speakers, these would stand

in close ranks of six, five, four, and three, with the tallest at the back.

The size and grouping of the choir having been decided, the next question is: "How does one begin the actual work?" Miss Marjorie Gullan, England's foremost teacher of choral speaking, advocates many lessons in nursery jingles and short rhymes that will aid in the shaping of vowels and give agility of speech. Experience has shown that such methods have little value in America where youth is avid for results and used to direct approaches. So for the first two lessons, simply read poetry. Get the pupil to enjoy the melody and cadence of the words, encourage the group to read one or two aloud to acquire flexibility of tone. They are then ready to begin work. A wise teacher will ask help in selecting a poem. Various selections will be read aloud, discussed, re-read. After one has been chosen it should be re-read, rediscussed, "until the eventual rendering is the result of the best united sensibility and thought of the whole choir."¹

I have found that the poems most suitable for the first lessons are those that include refrains. It is surprising how Refrain Speaking encourages variety of tone and helps to achieve unity of utterance in response to unity of thought. Many ballads have interesting alternating refrains. The story of the ballad should be told with a swinging lilt in a stirring and vigorous manner by either a soloist or a part of the choir, then the refrain should move in underneath the narrative by the remaining voices. Many lyrics and songs have the end-of-stanza refrain which may vary from one to five lines. In Browning's "Boots and Saddle" the refrain has one line,

¹M. Swann, *An Approach to Choral Speech* (Boston, 1938).

For the second death shall do to them
no ill.

UNISON: Let us praise and bless my Lord and
give Him thanks,
And serve Him with great humility.
Amen.

Antiphonal work is usually followed by group work. With this type, the choir learns to form itself into several sections, each section adding its part to the main theme. Voices are added or subtracted according to the meaning. If there is an accumulation of thought or feeling, voices are added. If the thought or mood is becoming weaker, voices are subtracted.

One of the most beautiful of cumulative work is found in the following selection:

Charity*

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And although I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
Dark Voices:

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Light Voices:

Charity suffereth long, and is kind; charity envieth not, charity vaunteth not itself, is not puffed up.

Whole Choir:

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part.

Light Voices:

But when that which is perfect is come, then that which is in part shall be done away.

Dark Voices:

When I was a child, I spake as a child, I understood as a child; I thought as a child; but when I became a man, I put away childish things.

Whole Choir:

For now we see through a glass, darkly; but then face to face; now I know in part; then I shall know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Since cumulative work is based upon the necessity for bringing out certain passages by means of particular groupings of voices, it is evident that this increase and reduction of tone is more difficult than the other types of Verse Speaking. The following poems I have found to be adaptable and not too difficult for the new choir: "Work, A Song of Triumph" by Angela Morgan, "The Juggler" by Leonard Feeney, S.J., "The Mystic" by Cale Young Rice, "The Highwayman" by Alfred Noyes, and "The Creation" and "The Judgment Day" by James W. Johnson.

Unison work is the most difficult for a choir to achieve for the choir must be unified in thought and feeling, speech and voice. It should be used where the theme is so closely woven that no separation into groups is required, and where the very thought demands a large body of voices. But don't be discouraged by this warning—I shall never forget the thrill of hearing middle voices ringing clear, then softening as the low voices increased in volume and intensity, and the surge of emotion that accompanied the words,

Whole Choir:

"My soul doth magnify the Lord:

And my Spirit hath rejoiced in God my Saviour."[†]

[†] 1 Cor. 13:1-4, 8-13.

Of course I never do unison work without including that other gem Psalm Twenty-three, which first awakened me to the possibilities of the Verse Choir.

Now that we have made this rapid survey of the various steps in training a choir, the size and grouping, the first lessons, refrain, antiphonal, cumulative and unison types, I hope it will not be a thing of dust and ashes but a beacon to guide you on your way to new paths to developing beauty within your children's lives.

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Charts as Teaching Aids in Biology

Rev. Hilary S. Jurica, O.S.B.

There is no doubt that an actual specimen of the plant or animal studied, ranks first in the list of teaching aids. In fact, it is indispensable to any real good biological teaching. But in this age of visual instruction, one cannot neglect the various types of visual teaching aids. Although it is true that the sound or silent movies do much to emphasize the movements of an animal in its natural habitat; nevertheless, the short duration of each scene, as well as the multitude of different facts presented in the film, makes it rather difficult for the student to understand the structures, that make this motion or action possible. Hence no matter how elaborate the motion-picture films may be or how accurately the slide or still film may be worked out, a carefully prepared chart remaining before the pupils for a longer period will always hold its place. For at times a chart is the only means of clarifying a point or structure difficult to understand. Then too the chart provides the living teacher with a means of showing the importance of structure in function, that is, the parts that enable the living plant or animal to move or perform its special task.

The conclusive data from modern educational researches call attention to the lecture demonstration method as a very efficient way of imparting biological knowledge. And it is needless to add that biological charts fit admirably into the lecture-demonstration method of teaching, confirming the old proverb: "a

picture is worth ten thousand words." The most important feature, however, is the choice of biological charts. The market, of course, is full of biological charts, some very good, others mediocre, and quite a few very poor. Some have been carefully planned with a definite motive in view, and as such answer a distinct need. Others are simply made to sell.

Formerly the American teacher was practically dependent upon foreign sources of charts, and these are of various types. Some were prepared especially for the German market and hence bear German inscriptions. Others tried to meet the world at large and accordingly dispensed with complete labeling, making use of letters or numbers or a combination of both. This, of course, made a handbook or key imperative.

In recent years a number of American-made charts made their appearance. One of these sets followed the European world outlook, with the use of letters and figures and, of course, the consequently necessarily accompanying key. A real key was necessary, otherwise the drawings of any such sets might be a mystery, surely to the students and without doubt to many an instructor.

Another earlier set is an outgrowth of key cards originally printed to accompany well-known American-made models. Later other charts were added to the series but the same style was followed; namely, the use of letters and figures, to designate the structures. But

careful and accurate labelings together with the necessary explanatory legend are printed in small type on every individual chart. In other words the key to the letters and figures appear directly on the chart.

The third type of American-made biology charts is more or less completely and directly labeled, making the use of keys unnecessary and enabling the pupils to use the charts without the teacher's aid.

The fourth type of American-made charts carefully avoids crowding from a psychological point of view. This practically forces the student to focus his attention to the specimen being studied. Incidentally the charts in this set are the largest of American-made biology charts and illustrate only basic material used in a modern biology course. The large illustrations are carefully executed, fully and directly labeled. In many cases even explanatory labeling makes its appearance, but in no case is the chart cluttered up with labeling. A visualization of the different organs making up an animal or plant is facilitated by the style

of shading or type of stippling used, the whole having a very pleasing effect. Although morphology and physiology is principally emphasized in the illustrations, they are so chosen that the teacher will have no difficulty in explaining and stressing the functions of those anatomical structures making up the living forms. Life histories and embryological development are well taken care of, with parasitology and economic importance receiving due but not too extensive attention. In short all important biological features are covered.

All four of these American-made biological chart series are rather inexpensive. But no amount of caution in the choice of one's teaching aids can be overemphasized. A poor selection will always be a source of dissatisfaction for the teacher. Compare the various sets, for they do stand comparison, and make your own selection.

It is interesting to note that quiz sheets or laboratory outlines based upon their charts are offered for sale by two of the publishers of the American-made biological charts.

background; lettering, neutral color.

Fifth Grade: Poster: grapes, purple; vine, brown; leaves, brown; lettering, black.

Sixth Grade: Poster: lamp, gold with black wires and black base; rays, yellow; lettering, black.

Junior High: Squirrel: twig, brown; squirrel, black or brown.

Third Week

First Grade: Grapes, purple; vine, brown.

Second Grade: Scene: sky, blue; ships, black with white sails; water, blue green.

Third Grade: Pumpkin: pumpkin, yellow or orange with black lines and green stem; corn, yellow with green husks.

Fourth Grade: Scene: sky, blue with a reddish tint; moon, yellow; corn, dark green; pumpkins, yellow; earth, brown.

Fifth Grade: Scene: sky, blue; trees, green; mountains, purple; water, blue.

Sixth Grade: Poster: lion, brown; light background; lettering, neutral color.

Junior High: Poster: Same as Second Week — Fifth Grade.

Fourth Week

First Grade: house, black with red windows.

Second Grade: "All over": letters, neutral; apples, yellow; balls, blue; cats, light brown.

Third Grade: Tents, brown; squares, green.

Fourth Grade: Flower: red petals; yellow centers; green strokes; brown blocks.

Fifth Grade: Pumpkins, orange; black blocks.

Sixth Grade: Hats, black; cats, black; blocks, orange.

Junior High: Flower: red petals; yellow centers; green leaves; brown base; blue border.

Color Scheme for the October Drawing Schedule

First Week

First Grade: Egg, yellow.

Second Grade: Rosary, blue.

Third Grade: Lanterns: orange and black; blue and yellow.

Fourth Grade: Scene: sky, blue; foliage, purple; water, blue green; boat, brown with white sails.

Fifth Grade: Acorns: green and brown; leaves, green.

Sixth Grade: Scene: sky, blue with a reddish tint; water, light blue; ships, brown with

white sails; tree, brown; grass, green.

Junior High: Columbus: Sky blue with yellow tints; water, blue green; tree, brown; Columbus, black; grass, green.



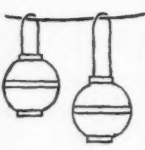








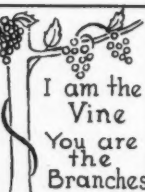











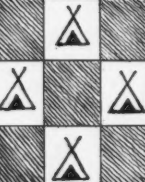
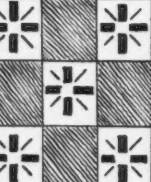


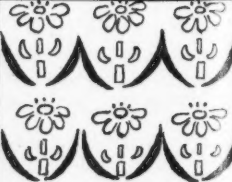
Second Week

First Grade: Fish, gold.

Second Grade: Pumpkin, yellow with black eyes, nose, and mouth; green stem.

Third Grade: Scene: Sky, blue; mountain, purple; water, blue green; ship, black with white sails.

Fourth Grade: Poster: figure, black; light

	GRADE I	GRADE II	GRADE III	GRADE IV	GRADE V	GRADE VI	JUNIOR HIGH
FIRST WEEK	E 	My Rosary 					CHRISTOPHER COLUMBUS 
SECOND WEEK	F 			Good Will at School 	I am the Vine You are the Branches 	Thos Edison 	
THIRD WEEK	G 					Anger like a wild lion must be controlled 	The Good American controls his tongue and temper 
FOURTH WEEK	H 						

An October Drawing Schedule for Grades I to VI and Junior High School.

—Sisters M. Rita and M. Imelda, O.S.B.

Light on the Dark Side

A Unit on Negro Life in Africa and America

Sister M. Patrick, C.D.P.

Unit Problem

How to create a greater feeling of tolerance and friendliness toward Negroes.

Selection of Topic

In our Catechism classes several colored children were enrolled. There is an attitude in our locality that the Negro is a being to be neglected and sometimes abused. This feeling is shown by the children in mean and ugly little ways. The best way to counteract this attitude was to bring the Negro and his life into closer view for the children.

Teacher's Objectives

1. To create a friendly attitude toward Negroes.
2. To study the Negro's life.
3. To develop the pupils through reading, activities, dramatics, and group discussions.
4. To teach pupils to do reference work.
5. To interest the children in Negroes as a means of performing in a minstrel show.
6. To add to their vocabulary words pertaining to Negro life.
7. To develop correct habits in writing and speaking good English.

Materials Used

1. Maps.
 2. Songs.
 3. Pictures.
 4. Jokes.
 5. Statistic charts.
 6. Necessary art material.
- Bibliography:**
- a) Encyclopedias:
 - (1) *Compton's Pictured Encyclopedia*, Vols. 1, 5, 9, 10, 13.
 - (2) *Encyclopedia Britannica*, Vols. 1, 19.
 - (3) *The National Encyclopedia*, Vols. 1, 6.
 - (4) *Book of Knowledge*, Vols. 5, 7, 8, 9, 13, 14, 18.
 - (5) *Standard Reference*, Vols. 1, 6.
 - (6) *Home and School Reference Work*, Vols. 1, 5.
 - (7) *International Reference Work*, Vols. 1, 5.
 - b) Books:
 - (1) Embree, Edwin Rogers, *Brown America*.
 - (2) Johnson, Charles S., *The Negro in American Civilization*.
 - (3) Barker, Webb, Dodd, *Story of Our Nation*.
 - (4) Work, Monroe N., *The Negro Year Book*.
 - (5) Work, Monroe N., *Open Road to Reading*, Grade 4.
 - (6) Work, Monroe N., *Open Road to Reading*, Grade 5.
 - (7) Work, Monroe N., *Louisiana Readers*.
 - (8) Stowe, Harriet Beecher, *Uncle Tom's Cabin*.

(If further reference is required, a complete list of bibliography may be obtained from the U. S. Dept. of Labor.)

c) Magazines and pamphlets:

- (1) *The Southern Workman*.
- (2) *Louisiana the Finest*.
- (3) *56 Years of Negro Progress*.
- (4) *Louisiana Conservation*.

- (5) *National Geographical*.
- (6) *Grade Teacher*, September, 1932, p. 26; February, 1936, p. 167.
- (7) *Louisiana Occupation Statistics*.
- (8) *Color and Tenure of Louisiana Farm Operators*.
- (9) *Concrete Facts about Louisiana*.
- (10) *Money Disbursements of Negro Families*.
- (11) *Louisiana Population Bulletin*.
- (12) *History of Cotton*.
- (13) *History of Rice*.
- (14) *History of Sugar Cane*.
- (15) *The Negro and Indian Missions*.
- (16) *Mission Magazine*.
- (17) *Field Afar*.
- (18) *Annals of the Holy Childhood*.

Approach

A. The fifth-grade pupils were studying Africa. The fourth-grade pupils were quite interested in those dark people. Questions came up in their own original geography classes. Were these people related to our Negroes? Why are our Negroes not savage? Why are our Negroes so disliked? Similar problems came up. They decided to have a contest to obtain Negro pictures, jokes, and clippings.

B. Discussion of conditions of Negroes in Africa before and after slavery.

C. Discussion of conditions of Negroes in America before and after the Civil War.

D. Reading of Negro stories, jokes, and pamphlets.

Procedure

The class was divided into two groups. Each, with a leader, was to get information on the subject and report each day. Other members could make suggestions or help in any way possible. These points were determined:

1. That they learn about the health, wealth, education, occupations, homes, and religions of our own American Negroes and their original people or tribes.

2. That all bring more pictures and material about Negroes.

3. That they would have a Negro show or play.

Activities

1. Religion classes were very interesting, especially when the pupils even asked their questions in their weekly instructions from the pastor. Their interest centered around the Negro missions at home and abroad. Their motto for religious work was "Go Teach All Nations." In their zeal, they ransomed a Negro baby girl for their Holy Childhood club work. To bring out the great character of soul that the Negro has, the lives of Booker T. Washington and T. C. Walker were discussed.

2. Reading to discover more facts stirred interest in library work. They regarded the rules strictly of the library corner; namely, never be a disturber, know what you are looking for, return books quietly and to their proper places, leave the chairs in order.

3. Stories were repeated to the group and were written simply by all pupils. Descriptions of the homes, the fires, the body, the dances, etc., were composed during language class.



Color owl brown, bill yellow, eyes white and black, twig brown, foliage green, moon yellow.

The recognized form of outlines was used in planning the study of African life. It is as follows:

I. Life

- A. Their home was in Africa.
- B. It was called the Sudan.
- C. Now they live in the United States.
- D. Their people were called the Bantu tribe.

II. Home

- A. Their homes were made of grass.
- B. They lived in a village.
- C. They had a chief.
- D. They now live in wood cabins.

III. Religion in Africa

- A. These Negroes worship nature.
- B. Some think that the sun is god.
- C. Their dead people are treated as gods.
- D. Evil persons are blamed for any bad luck.
- E. Many Negroes are Mohammedans.

IV. Work

- A. The women do most of the farm work.
- B. The men hunt, fish, and fight in war.
- C. Some Negroes raise and herd cattle.

V. Education

- A. In Africa the little boys are taught to hunt, fish, and fight.
- B. The girls learn to cook and plant the gardens.
- C. In America we have schools for Negro children.
- D. They learn to read and write.
- E. In these schools the Negroes learn to do some work.

VI. His body

- A. The head of the Negro is long and narrow.
1. A Negro's head is covered with short, black fuzzy hair.
2. Negroes have large yellow and brown eyes.
3. The nose is flat and broad.
4. His lips are very thick and stick out.
5. The teeth are large and white.
6. Negro's ears hear very well.

7. No hair grows on the Negro's chin.
- B. The trunk of the Negro is strong.
 1. His legs and arms are long and thin.
 2. His feet are broad and flat.

Letters for material were written by the class to different Negro colleges and departments of the government. Much material was received for which we wrote letters of thanks.

4. They formed their code of good English for their little talks: Always use good English; never interrupt another speaker; address the group as a whole; stick to one subject until it is complete; always give perfect attention to the speaker; use Negro dialect if you wish to tell stories or jokes.

5. The words added to their vocabulary were numerous: Africa, Sudan, Bantu Tribe, village, chief, ancestors, cannibals, Mohammed, pigment, duct, gland, yellow cornea, slavery, amendment, citizen, lynching, occupation, agriculture implements, pottery, missionary, census, African vegetables (manioc and mealies).

6. The map and globe came into use in locating Africa, the Sudan, the Southern States, Louisiana, etc.

7. Music Work

A. Singing:

Old Black Joe
Old Uncle Ned
Old Dog Tray
Oh, Susanna
O Mammy's Pickaninies
Shortnin' Bread
Massa in de Cold, Cold Ground
Dixie Land
My Old Kentucky Home
Old Folks at Home
Carry Me Back to Old Virginny
Sweet Potatoes
O Boy's Carry Me 'Long
O Dem Golden Slippers
One Wide River
Swing Low, Sweet Chariot
Steal Away
Deep River

B. Some of the boys and girls learned to clog to the melody of *Swanee River*.

C. Two of the musical boys played on the mouth and jew's harp to accompany a trio in singing, *Oh, Susanna*.

8. Art

A. Weaving baskets, mats, and houses.

B. Original freehand drawings of homes, fires, dances, drums, cabins, cottonfields, etc.

C. Posters

- (1) For the missions
- (2) For advertisement of minstrel show
- (3) For good-will, campaign

D. Blackboard borders

E. Miniature reproduction

- (1) The African jungle home
- (2) The American slave cabin
- (3) The home furniture and implements

F. Booklets

- (1) Making covers for the collection of songs.
- (2) Making a large cover design for the pictures which were mounted on the pages of a large wallpaper book.
- (3) Making a cover for the joke book.
- (4) Designing different programs for the entertainment.

9. Objective Tests.

True or False:

1. Negro babies when born are red-brown not black. (T)
2. The hair of the Negro is long and straight. (F)
3. A Negro has thin lips and a pointed nose. (F)
4. All Negroes are Mohammedans.
5. Jazz music was begun by a Negro. (T)
6. The African Negro has a spoken but not written language. (T)

Fill in the blanks:

1. The true Negro comes from the (Sudan) in Africa.
2. A (cannibal) is a savage who eats human beings.
3. Most Negroes in the South work on (farms).
4. (Booker T. Washington) started Tuskegee College.
5. The Civil War stopped (slavery).

Results

1. Understandings and knowledge
 - a) How the environment influences the life of the Negro.
 - b) How far advanced the Negro is in civilization.
 - c) Why Negroes are inferior to white people.
 - d) That the Negro will obtain his eternal reward.

Skills

1. Ability to do better silent reading in speed and comprehension.

2. Ability to imitate the Negro's dialect.
3. Ability to use instruments for construction.
4. Ability to do freehand drawings, cuttings, and water coloring.
5. Ability to use larger numbers in mathematical work.
6. Ability to do harmony work in singing and dancing.

Habits

1. The habit of doing one's work no matter how unimportant.
2. The habit of doing correct work.
3. The habit of doing outside reading.
4. The habit of reading and looking through good periodicals.
5. The habit of politeness to all Negroes.
6. The habit of giving close attention.
7. The habit of using new words.
8. The habit of neatness especially in written work.

Attitudes

1. More consideration for Negroes.
2. Greater interest in the work, life, and well-being of these neglected fellow men.
3. Working harmoniously with a group for a desired end.

Related Topics

Other subjects that may be connected and carried out more fully.

1. Cotton, tobacco, rice, sugar cane.
2. A Southern plantation.
3. Civil War studies.

The Dream of St. Ursula

A Story for Art Appreciation

Jean Louise Smith and Zylpha S. Morton

The twenty orphan girls circling the hearth fire, moved closer to the Sister who was telling them their favorite story of Ursula, patron saint of the orphanage.

"Long, long ago," Sister was saying, "there lived in Brittany, a king and queen who had an only daughter named Ursula."

"My doll's name is Ursula," was the surprising outburst from a listener.

"Yes, dear," agreed Sister. "When Ursula was only fifteen years old, her mother, the beautiful queen died."

Again a child's voice spoke, "Then she was almost an orphan, wasn't she, Sister?"

There was a flash of amusement in the Sister's eyes as she went on.

"And so Ursula's father cared for his little daughter all the more tenderly. He gave her every opportunity and sent her to the best schools in Brittany."

"Where is Brittany, Sister?" asked one of the children who was immediately reproved by an older girl's answer in a hushed tone, "France, of course. Now do be quiet. It's getting to the exciting part!"

The storyteller went on.

"Ursula became so beautiful and lovely that many princes wanted to marry her."

The older girls settled themselves happily at the prospect of a romance. Their lives were drab enough in the orphanage with the daily routine brightened only by stories such as they were hearing now and by visits to the galleries and churches in Venice. Most of them knew the legend by heart, and if the storyteller omitted the least detail, it was inserted in its correct place by several of the eager listeners.

"Ursula was so beautiful," the Sister re-

peated, "that princes from many countries sought her hand in marriage."

At this point in the story, the creaking of a heavy door was heard and every pair of eyes turned from the Sister's face to a doorway across the room where a man stood. As they looked, he bowed to them in a courteous manner, then wearily put down a large bundle and box he carried. The Sister was first to recover from her surprise at the entrance of a visitor. She left the group and greeted the man.

Immediately buzzing among the girls arose: "Who do you suppose he is?"

"What is in that box?"

"I know, he's the man who is painting the pictures."

"Upstairs in the great hall?"

"Yes, that's who it is, but I can't remember his long name."

The girls saw a man in a blue cloak, a man with a head of hair that was curly and uncombed, a hooked nose, and a full beard. As he came nearer the children saw lustrous brown eyes. They were like velvet set deeply below shaggy brows.

Sister was speaking and all the little girls rose to their feet.

"My dear girls, this is Vittore Carpaccio who is painting the story of St. Ursula, the very one we have been hearing about tonight." Her voice sounded excited to the children. "You've seen him many times, I know, as he passed through the gardens."

"Most illustrious Sir," Sister said, turning to the man, "we have known that you were painting the story of St. Ursula upstairs in our great hall, and we have promised the children that they might see it some day. You must

know how happy we are to see you here tonight."

"You are kind, Sister," the painter replied bowing graciously to her and to all the girls, "and if it is not too late, I will show you the paintings now. My work is finished and tomorrow I shall not be here."

"Thank you. We are all eager to see them," Sister said as she picked up the candlestick from the table and moved toward the door.

"Sister has just told us the whole story and I want to see Ursula in her little bed," spoke up one child less shy than the others.

"And I want to see her little dog that sleeps by her bed," chimed in another.

"Come along then, all of you," the artist, Carpaccio said, and his kind eyes glowed with genuine pleasure at the eagerness of the little girls. He threw his cloak on a chair and the scarlet lining caught the reflection of the flames in the fire. He had brought excitement into their lives. They crowded the broad stairway leading to the great hall above, a room in the Scuola di Sant Ursula that was used only when important visitors came to the orphanage and also on special feast days. There was a strong odor of fresh paint in the room.

After lighting several of the tall candles from the one which Sister carried, Carpaccio led the children over to the left of the room where his paintings of the legend of St. Ursula began.

A child's thin voice questioned, "How did all these people get into our room?"

"Be quiet, child," one of the older girls answered. "The people he paints do look real. That is why we have come to see them."

Carpaccio was speaking now. They had stopped before a canvas where the colors were still wet from the painter's hands.

"In this picture, you see the men who have come from handsome Prince Conon of England. They are presenting gifts to Ursula's father, King Mauro, and are asking her hand in marriage for their prince."

"Isn't that one in black and gold handsome?" an older girl asked in a low voice of her neighbor.

"Here at the right side," the artist went on, "you see the king talking to his daughter in her own bedroom."

"Oh, yes," murmured several of the girls. "Isn't her dress beautiful?"

"I'd love a blue dress with a red mantle," said one with envy in her voice.

"That's where she tells her father that she'll marry the prince if he'll consent to the three conditions."

Carpaccio took all the interruptions good naturedly. He was pleased that they knew the old legend.

"Yes," he went on, "that is right, and who knows the three conditions?"

Apparently they all did and gave them in a chorus.

"Well then," he said, "you remember that one of the conditions was that she should be allowed three years before her marriage in which to make a pilgrimage to holy shrines. Prince Conon agreed and in this picture he leaves his father in England, joins Ursula in Rome just before she goes on her pilgrimage."

"Oh, dear, it's so sad from now on. I just can't bear to look," cried one of the girls.

By this time the painter had led them past four huge canvases covering the wall space for about ten feet high and twenty feet wide. The rich colors glowed in the candlelight. The figures seemed to move to tell the story. At



The Dream of St. Ursula.

— V. Carpaccio

last they all stood before the canvas on which Carpaccio had told his story of the dream of the little girl, Ursula. It made its appeal immediately and their outbursts were pleasant to hear.

"See the darling four-post bed!"

"Do you see her crown? She was a princess, remember. Right there, at the foot of her bed."

"I see her slippers too, just where she stepped out of them."

The Sister and the painter smiled. Then Sister spoke, "It is as though she were here in this room. The whole scene steals into my heart. I feel warm from the picture."

"I feel that too," said Carpaccio. "I have painted what I felt. You see it is early morning and Ursula is dreaming that an angel comes to her and tells her that she can never marry the prince as she and all her companions are to be martyred. It would be a terrifying dream to most of us, but as you see, Ursula is calmly sleeping in her own beautiful bed. She is a religious girl and is willing to believe her dream. The next day

"I know," one of the children interrupted, "the next day she met her lover and when she told him her dream he said that because of his devotion to her he would die with her."

"That's right, child," said Sister, and urged them to move on to the next pictures in the story, but the children hung back. They feasted their eyes on the warm colors in Ursula's room and the furnishings so much like their own.

"See her little writing table."

"I had one like that when I had a home," one orphan said.

"She loved flowers, too. There are two flowerpots in the window."

"Look at the beautiful angel."

"Sister, why don't angels come to see me when I'm asleep? I'm a good girl," whimpered a small child near by.

Sister smiled at the beautiful face of the child, and turning to the others said, "Now we shall have to wait until tomorrow to see the rest of the pictures for it is growing late and very cold. I know you will want to thank our kind friend for showing us the pictures. Run downstairs to your bedrooms. Don't forget your prayers and your kind friend St. Ursula." Taking up one of the candles, Sister held it high above her head to light the way for the children. The painter muffed out the candlelights that threw flickering shadows on his pictures and followed the children down the stairs into the room where the fire still burned on the hearth. The orphans stood near him in admiration and wonder as they realized that this kind, simple friend was really the famous Carpaccio of Venice. With a great sweep of his arms he put on his cloak, bowed to them all, picked up his bundles, and passed through the door.

After the children were in their beds, one of them whispered to her roommate, "Isn't Sister a wonderful storyteller?"

"Oh, yes, she is, but I like a painter storyteller too. And that's what Sister says Carpaccio is, the greatest storyteller in all Venice."

Help Your Fellow Readers

EDITOR'S NOTE. Here is a new Department of your Journal. You are invited to submit your problems to be answered by other readers of the Journal. By sending us your answer to any of the questions you can help your fellow workers and stimulate your own thinking. Send us either questions or answers or both. Address: Editorial Department, Catholic School Journal, 540 N. Milwaukee St., Milwaukee, Wis.

Who Will Answer the Following Requests or Questions:

1. A list of religious topics suitable for instructing public-high-school pupils who are not interested in religion.
2. How should we choose a textbook for the required health instruction in the grades?
3. How much time should be devoted to regular instruction in music in the grades?
4. Shall we teach Christian Latin authors in the high school? Which authors are the most suitable? Which of the pagan classics should be retained?
5. What is the best age at which to begin the learning of a modern foreign language?

Regarding Visual Education

Question: Is Visual Education practicable in the small school?

Answer: Yes, visual education of some sort is not only practicable but is necessary for successful teaching in any school. "Visual education," in the broad sense of the term, includes all sorts of pictures, charts, posters, illustrations, symbols, etc., which help to impress on the pupil's mind the matter which is being studied. All schools are using visual education in this broad meaning of the term. Pictures are older than writing and they make a more vivid impression upon the mind.

Alert teachers make a practice of collecting pictures from every available source and keep them ready for use in illustrating lessons in religion, geography, history, civics, art, literature, and practically every other subject in the curriculum. The modern practice of having pupils collect their own pictures for project booklets and exhibits has, no doubt, led many parents to collect such pictures for the future use of their children.

One of the benefits of reading a school magazine is the information to be found therein regarding sources of pictures, charts, maps, and other visual aids* as well as the actual pictures used to illustrate the classroom helps described in the magazine. For this purpose, the advertisements of firms manufacturing these aids are just as important to the reader as the editorial matter.

Examples of the kind of pictures that are a definite help to classes in history and geography are the illustrations in such articles from THE CATHOLIC SCHOOL JOURNAL as: "Transportation, Communication, and Co-operative Living," February, 1939, pages 47-49; "Teaching in the Wilderness," April, 1939, pages 112, 113; "Using Forest Resources," April, 1939, pages 119-123; "Geography Outline," April, 1939, pages 129, 130.

"Life's Purpose," in THE CATHOLIC SCHOOL

*See the notices regarding *The Geographic News Bulletin* on page 19A of this (October, 1939) issue of THE CATHOLIC SCHOOL JOURNAL; and of the transportation booklet on page 20A.

JOURNAL, September, 1939, pages 224, 225, affords an example of visual aids in the teaching of religion. The large chart with its pictures, symbols, and clever arrangement of text will be a wonderful help to the pupil in visualizing his dependence upon God and his duties to God. In this same issue of your JOURNAL you will find other visual aids on pages 228, 229, 230, and 239. The picture on page 239 illustrates how visual aids were actually employed by the police department to teach children to obey safe traffic regulations.

The most modern form of visual education is the motion picture, either silent or sound. Projectors for 16-mm. films are now on the market within the reach of even small schools. You can obtain, free or almost free of rental charge, an endless variety of educational films from various national and state government sources, from universities, from manufacturers; and, at reasonable rates, from professional distributing agencies. Several manufacturers of projectors have published almost complete catalogs of films available. THE CATHOLIC SCHOOL JOURNAL for January 1939 (pages 7-9) had an article on methods of obtaining films and organizing this kind of visual education. Another article on the same subject appeared in February, 1939 (pages 39, 40).

A recent article in *The Indiana Catholic and Record* urges Catholic schools to make use of all forms of visual education. The follow-

ing quotation from that article calls attention to the broadness of the term "visual education" and to its value in teaching:

"From the standpoint of usage, visual aids can be broadly classified into two categories—those by nature separated from the school building and classroom and those that can be had within the classroom or within the school. In the first classification there are nature-study trips, now commonly referred to as 'field trips,' places of scenic and historic interest, museums, government and civic institutions, factory and commercial establishments. In the second there are the following: (1) Pictures—photographs, art pictures, lantern slides, and motion pictures; (2) semi-pictorial devices—maps, charts, diagrams, graphs, blackboards, and bulletin boards; (3) objects—globes, models, and specimens; (4) demonstration—dramatization and laboratory demonstration.

"Those who have had experience in school supervision realize that there has been overdependence upon textbooks and verbal explanations. Much of the time used in imparting lessons through the textbook-lecture method can be far better spent if part of it be given to the showing of concrete examples. Such procedure will bring about more definite impressions and clearer thinking on the part of the pupil. To see a windmill in motion would surely be more satisfying than a mere description of the same object. Thus visual aids can provide firsthand and unmistakable evidence but, it must be observed, to provide correct impressions they must be true representations."

A School History Museum

A Sister of St. Francis

There are many advantages accruing to the school and to the community as a result of having a history museum in the school.

In the first place the effect of the museum upon the teacher is well worth while. It prevents "cut-and-dried" procedure to a great extent. Organization of material and subject matter for a lesson around an article from the history museum necessitates careful planning and thinking on the part of the teacher. We all admit readily enough that this is a good thing. I would urge that the museum be organized in a systematic way in order to provide material bearing upon as many different periods of history as possible. It is my conviction that a carefully organized museum, even though it be small will yield large dividends on the extra work in an increased interest in the social studies.

Again, the effect of the history museum upon the student and the student body is indeed worth while. When the project is well organized and students grasp the intention and some of the broader possibilities of the work many of them become deeply interested in it. The best cooperation one receives in this work is usually from a group of wide-awake "A" students who help to arouse the interest of the community. Such a group may usually be depended upon to ferret out the most worthwhile articles that the community has to offer. Often the duller boy or girl in the class so far as the printed page in the history text is concerned may be aroused to a real interest in the subject by the sight of a bullet mold, a powder flask, a sword, a rifle, a candle mold, a grease burner, a fine piece of hand weaving, or any one of dozens of other articles from

the museum. Of course, this must be carefully planned by the teacher and sight of the article must be accompanied by such explanation or exercises on the part of the teacher, or by members of the class, as will lead to a wider understanding and a deeper appreciation of the life and times of the period from which the article came. Who knows what such an exercise may be worth to the life and ideals of the bright-eyed boy or girl in the grade or high school?

The community interest which the history museum arouses is of great assistance to the school as a whole. Patrons and friends of the school see in it something tangible toward which the school is working and are usually glad to help. It is interesting to hear them refer to "our" museum, which certainly it is, because no individual or small group of individuals can create a worth-while museum. It is not uncommon for people to visit the school for the purpose of inspecting the museum. Those who have not attempted the project cannot readily imagine the community interest which it arouses after it has been given proper opportunity.

One of the fine things about the idea is that a history museum may be created in almost any community and that it will grow with time. After several years of effort our museum is still relatively small, but each article in it has actual classroom value and is used from time to time. Any article which is merely a curiosity is not desired. One fact which indicates much and which we deeply appreciate is that some of our most valuable articles have been donated by our alumni who worked with us on the project while in school.

Spelling Technique and Skills

Sister M. Martina, R.S.M.

EDITOR'S NOTE. This is the first of several articles by Sister Martina on the teaching of spelling. Is not much of the failure in spelling due to a neglect of the principles of pedagogy and to a failure to develop in the pupil's mind a sense of relationship between spelling and pronunciation?

There was a time in the history of the English language when there were no set rules for the spelling of English words. Chaucer, Caxton, and Tyndale have given us many examples of the diversified spelling of single words during their time. Chaucer used to spell *when* as *whan* or *whanne*; Caxton printed the word *book* as *boke* or *booke*; Tyndale, in his translation of the New Testament, spelled the pronoun *it* eight different ways: *it, itt, yt, ytt, hit, hitt, hyt, or hytt*. These are only a few examples. But the days of arbitrary spelling are gone with the ages, and today, while the spelling of English words may often seem absurd, the accepted forms are usually unchangeable and a good standard dictionary is an invaluable aid for correct spelling and pronunciation, and, of course, word meaning.

Can anyone spell, or must Johnny and Janie always remain incorrect spellers because it is an inherited distinction which is invariably traced back to a maternal or paternal progenitor who "just never *could* learn to spell?" Spelling, like every other subject in the curriculum, requires first-rate teaching by energetic teachers who use varied methods and interesting devices in order to stimulate interest in the subject taught. It isn't sufficient that the teacher know her subject, she must be able to impart it. We have all heard, at some time or other, probably in a different, yet not more expressive utterance, the dictum passed on a math teacher by a junior in a boys' high school: "Our teacher knows his stuff but he can't put it across!" And, too, a teacher may be a hundred-per-cent speller herself, but are her pupils grade "A" spellers?

It is frequently said that spelling is chiefly a habit of the eye. We know that great readers are usually good spellers because their eyes are accustomed to correct forms, and a word incorrectly spelled generally looks "wrong" to them. But many of our students are not such readers and the task devolves upon us to teach spelling and to develop a spelling technique and skills which will become habitual.

Where Spelling Should Be Taught

Spelling should begin in the primary grade and should be continued until the end of the high-school course. If spelling were taught and drilled for twelve years of the pupil's life, it seems that when he reaches college or the business world he would be able to stand a good spelling test. But reports to the contrary re-echo from both the college and the business world. Some advocate in the junior and senior high schools just the incidental teaching of spelling, the formal teaching ending in the grammar grades, but will and can the average teacher, without sacrifice of the time belonging to the subject matter of the lessons in arithmetic, literature, history, geography, civics, etc., exercise that unremitting vigilance in criticism, correction, and recorection which is necessary to make *incidental spelling* in any measure a substitute for daily exercises in the formation, spelling, pronunciation, meaning, and use in sentences, of tests of judiciously selected words?

What the Spelling Lesson Comprises

To some, a spelling lesson means merely the correct oral or written placement of the letters which form a word. Such a lesson is a parrot-like or mechanical procedure which certainly does not satisfy the requirements for the real study of spelling. The correct placement of letters is most certainly an objective, but it should be accompanied by an intelligent understanding of the word spelled and by that I mean correct pronunciation, meaning, and proper use of the word in sentences. Words may be used as different parts of speech and thus convey different meanings, for example:

pound (a noun) - an enclosure for sheltering or trapping animals; or a unit of weight; or the gold monetary unit of Great Britain.

pound (a verb) - to strike heavily or repeatedly.

The definition of words and their use in sentences constitute part of the teaching of spelling. Too often one hears upon entering a classroom during the spelling period merely the pronunciation and spelling of the word. Pupils should be taught the *dictionary habit* as early in their school life as possible. I have seen fourth graders use the dictionary in the preparation of their spelling lesson with much more dexterity and intelligence than do some of the upper graders.

Economy in Teaching by Correlation

The primary aim in the teaching of spelling is not just correct spelling so called, but it is

correct spelling with correct pronunciation and use in speech whether oral or written. There is great economy in teaching if we correlate the words taught with other subjects in the curriculum.

Teach pupils to apply in sentences the subject matter of other lessons when using the words of the day's spelling lesson. The following words, taken from a sixth-grade word list will illustrate this point:

adopted, baptism, agent, cultivated, without, knowledge, Congress.

adopted - the Constitution of the United States was *adopted* in 1787 (history).

baptism - *baptism* is the sacrament which cleanses the soul from original sin (religion).

agent - a commission *agent* receives a certain per cent of his sales (arithmetic).

cultivated - cotton is *cultivated* in the South (geography).

without - *without* is a preposition and is followed by an object (grammar).

knowledge - the reading of books increases our *knowledge* (literature).

Congress - *Congress* is made up of the Senate and the House of Representatives (civics).

Teachers must aid pupils in developing this use of their spelling words. At first it may be tedious work, but when pupils realize the helpfulness of this correlation of spelling with other subjects studied they will see its practical and economical value. Constant use will become a habit.

During the oral and written composition periods, teachers should remind pupils to use, if possible, words which have been studied in the spelling lesson. This will aid them in building a written vocabulary.

The multiple sense appeal which trains the eye, ear, tongue, and hand should be used. This is done when pupils see words clearly, hear them pronounced distinctly, spell them orally, and finally write them. Spelling has its practical application in all oral and written speech, because spelling should include word meaning.

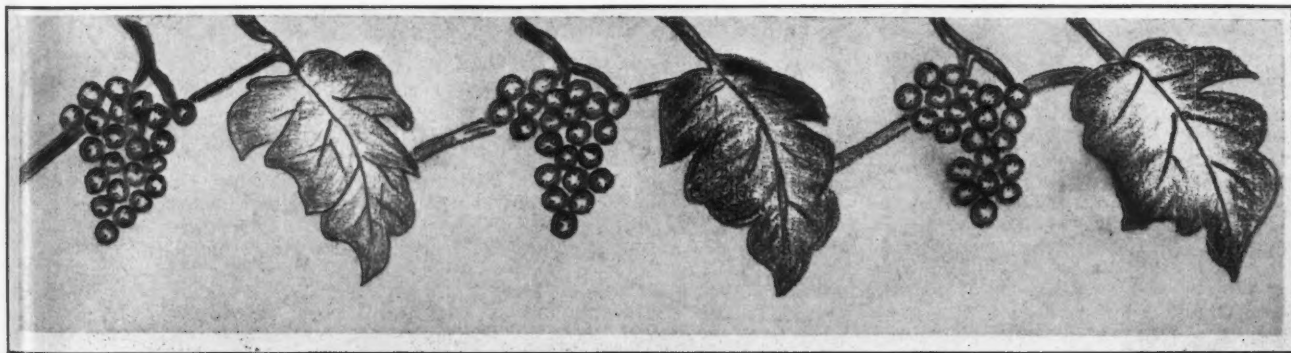
(To be continued)

JUDGING A COLLEGE

The fourth annual meeting of the midwest regional unit of the College Department of the N.C.E.A., was held on March 29, at the Stevens Hotel, Chicago. During the morning session "Problems Related to the Humanities" and "Library Administration" were discussed.

During the luncheon session the members of the department joined the secondary-school department.

During the afternoon "Administrative Problems," "The Place of the Lay Teacher," and "Academic Tenure" were discussed.



October Blackboard Border. Color grapes purple, leaves green, stems brown.



An October Window Decoration.

Help for the Primary Teacher

The Victory of Safety

A Play for Safety Week

A Sister of St. Francis

CHARACTERS:

Six danger Bogies — Each dressed in a costume of red material (representing danger) with tall pointed caps; each bears a red placard having large black letters D-A-N-G-E-R.

Six Safety Sprites — Dressed in green costumes with close-fitting caps. Each carries a green placard with the black letters of S-A-F-E-T-Y.

[For a simple dramatization only placards are necessary, omitting the costumes.]

SCENE — Schoolroom platform, clear of furniture. Blackboard arranged with safety-first posters and slogans.

[Enter Danger Bogies in lock step; they march around the stage once and halt, facing the audience.]

1ST BOGIE [steps forward and looking at the others]: How jolly it is to see your old friends. It is not often that we get together, since our old enemy safety has begun war upon us. Perhaps we can plan an attack while we are here. But first let us tell what we have been doing since our last meeting. I hope that all of you have been living up to your names. [Takes place in line.]

2ND BOGIE [advancing]: My work has been well done. I have killed many and injured many more. I have brought sorrow to many homes. Man has made law against me, but I'm as strong as ever. Indeed, I'm one of the most powerful allies of Danger. I am Carelessness.

3RD BOGIE: I have been busy, too. Because of me ten thousand people gave up their lives in the past year, and many others have been crippled. I strike the poor, the rich, and the helpless. My time is any time; my place is any place. I am Danger's friend and safety's foe. I am Ignorance.

4TH BOGIE: I also am man's enemy. He knows that I am dangerous, but still he encourages me. Those who ride and those who walk are my victims. I lurk on the streets and on the highways and at crossings. I strike often and hard. I am a desperate fellow. I am Recklessness.

5TH BOGIE: My work is chiefly with the children, and I will keep on destroying as long as boys and girls do not do as they are told. Would you believe that several thousand children gave their lives by the touch of my hand? They were all under the age of ten years, too. Why only this morning I sent two little children to the hospital. They were struck by a truck while playing in the street. Of course, their mother warned them not to go out of the yard; but they forgot. Oh, yes, I am the cause of a great number of accidents. I am Forgetfulness.

6TH BOGIE: Good work for all you, friends. [Passes along line, shaking hands with each.] Our toil is getting larger every year. Let us resolve never to stop until we are prevented. Let us now sing our Dance of Death. Then we will make plans for our next attack.

[All lock step in circle about stage, hands on shoulders of one in front chanting with rhythm and accenting each beat.]

ALL:

Ha, ha, ha! He, he, he!

We are the foes of Safety.

We cause sorrow, we bring grief,

Kill's our motto, danger our chief.

Ho, ho, ho! He, he, he!

We are foes of safety.

[They stop abruptly.]

6TH BOGIE: Oh, here comes those dreadful Safety Sprites who are always fighting us. Let's hide quickly. [All run to farther end of stage and seat themselves in a circle.]

[Enter Safety Sprites skipping. They seat themselves, though exhausted from running, in chairs arranged in semicircle.]

1ST SPRITE [addressing others]: Let us sit here and rest. I am sure we will not have to hunt much longer for Danger and his fellows, they are always lurking about. But we will win for the Safety War is on.

ALL: Yes, Yes! The Safety War is on.

1ST SPRITE [cont.]: We must have the enlistment of all the boys and girls to help free our country from accidents. No longer must we be called "Careless America."

ALL: Agreed! Agreed!

2ND SPRITE: What must we then do to win the Safety War?

1ST SPRITE: We must be on our guard against these helpers of Danger.

3RD SPRITE: And who are these helpers?

1ST SPRITE: They are Carelessness, Ignorance, Recklessness, and Forgetfulness. They fell from safety but we can master them if we will.

4TH SPRITE: But how can we help to win this Safety War?

1ST SPRITE: By being careful at all times. No more playing or skating in the streets or jumping on wagons. And use your eyes not your tongue in crossing the streets. Never cross in the middle of the block, or stand in the street while waiting for a car. [Pauses.]

5TH SPRITE: Can we be of use to others, too?

1ST SPRITE: Yes, indeed; by helping the younger children to and from school and

guiding the old folks, whose sight and hearing have grown dim.

6TH SPRITE: How about telling others to join in the fight?

1ST SPRITE: A fine idea. We must get everyone interested, those who walk and those who ride. Many accidents would be prevented if the motorist took greater care. So let us work to enlist Father, Mother, Big Brother and Sister, Teacher, and Schoolmates. The larger the army, the sooner the victory.

ALL: We will, We will!

6TH SPRITE [glancing in the direction of Danger Bogies]: Look there they are now — The Danger Bogies.

[All turn and run toward Danger Bogies, who jump up quickly. Safety Sprites join hands and surround their opponents, who try to break through as in the game of "cat and mouse." Danger unable to escape gives up struggling. Sprites circle around the defeated ones several times; then all drop hands and take new position, three on each side facing each other, hands meeting overhead, as in "London Bridge." Danger marches single file "under the yoke." As they pass through, each turns his placard over, the reverse side bearing the letters F-I-R-S-T, to correspond to those worn by the Safety Sprites. All form line, so that placards now read S-A-F-E-T-Y F-I-R-S-T. All join hands and sing.]

Safety Song

[Tune — "America"]

We pledge ourselves to thee,
Council of Safety,
To do thy work.
That on the land and sea,
O'er death or danger we
Will win the victory
And never shirk.

Long have we failed to heed
Or realized the need
Of your command.
But, from this moment, we
Will strive our best to free,
From grief and casualty,
Our native land.

[Bow and march off stage.]

That Naughty Boy

Sister M. Clotildis, O.S.F.

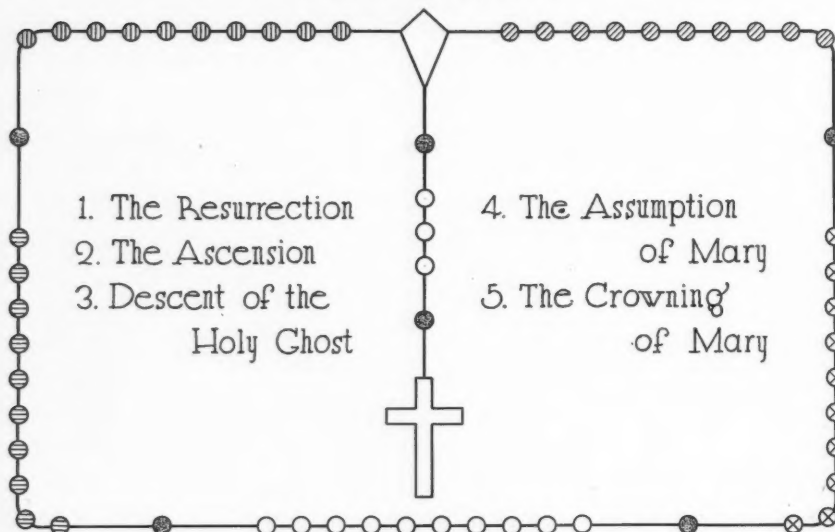
He is in your class, is he not? You know he is fidgety, mischief loving, and a real promoter of restlessness in all his neighborhood. He defies your corrections and ignores your orders. This unusual sort of boy may be found in any normal group of children. You wonder just what you should ever do with him. Perhaps you have already consulted the more experienced teachers of your school, but still, you remain at a loss as to what remedy to apply. Here is one thing not to do, that is, let him know that you consider him a trial and a problem. This procedure will make matters worse by putting him on his mettle. He will become more anxious than ever to show to you that he can be by far more troublesome than you had suspected. Therefore, appear to be unaware of his misdemeanor and treat him with all kindness.

Make this strange lad your friend, enlist his activities in your service, and your battle will be half won. Be on the alert and watch for his likes and dislikes. Give him a chance to work off his surplus energy by allowing him to take the lead in games and other exercises. Ask him to do some little odd jobs for you, and always show your appreciation. Thus he will soon or later discover that there is plenty of good within himself. He will then realize that it pays to do right.

Nine times out of ten, this problem child will vanish from your class and the lion will turn out to be a lamb. Indeed, there is love, and plenty of it, at the bottom of every wayward little heart. Love begets love! The teacher who wins the boy, wins a man, and what is of still greater importance, undoubtedly, saves a soul.

Teach Religion with the Rosary

Sister M. Agatha, O.S.B.



Pages 2 and 3 of a Rosary Booklet.

This little device has been found very successful in teaching the fundamental truths of our religion especially in the lower grades.

The course of religion in the primary grades usually consists of the life of Christ told through the story method. As each mystery is told and discussed the children color one decade of the Rosary. As for example, after the mystery of the Annunciation has been discussed the children color the first decade of the Rosary in green symbolizing the hope of the redemption. When studying the sorrowful mysteries purple is used, symbolizing penance, the glorious mysteries yellow is used, symbolizing joy.

The mysteries of the Rosary are thus a complete résumé of the life of Christ, and may be used very profitably as a quick review after each unit has been studied.

Incidentally it will instill into the hearts of these little ones a great love for the Rosary and teach them to say this prayer with thought and devotion.

A Geography Device

Sisters of Saint Mary

The following device has proved helpful in stimulating lagging interest after finishing subject matter in geography. We named it the "Who Am I" game. Small pieces of cardboard were obtained, say 3 by 5 inches. One side was left blank. On the other side was written or printed some fact connected with geography as:

I am a City in Ohio.

I am Noted for my Rubber Industry.
Akron

I am Located in the British Isles.

I am the Greatest Coal Exporting Port in the World.
Cardiff

I am a Plant Fiber Valuable in Making Burlap Bags.

I am Exported from India.
Jute

We made more than three hundred such cards. The class was grouped in fours or fives. One child in each group was given a certain number of cards. This child gave out the information from one card at a time till his supply was exhausted. The children in each group answered in turn. If the answer was correct, the child was given the card. When time was called, the child in each group holding the greatest number of cards was the winner in that group. The winners were given some mark of commendation or drew for a prize.

We found this so helpful that the children were asking to take the cards home at night to study.

Modified Specialization in Teaching

The general plan of organization of the schools in the Archdiocese of Detroit, which provides for both specialization in teaching and individual attention to one class, is as follows:

Principles

That the purpose of the parochial school is to give to each child in the parish the best possible opportunity for growth in the fundamental habits, knowledge, and appreciations that are necessary for Catholic living in American democratic society.

That each teacher can best assist in carrying out the purpose of the parochial schools by undertaking not the whole but the major part of the educational guidance of a given class of pupils.

That each teacher bears a special responsibility for the welfare of one class—her own group—even though four teachers may share the work of teaching that group of children.

That all teachers who work with the same pupils plan the work in weekly meetings and carry out the plan cooperatively.

That every teacher should have a classroom equipped for the major subject taught in that room.

Advantages

The pupils are with their own teacher two and one-half times longer than with any other teacher.

At the same time the pupils have the advantage of the instruction of three other teachers.

The pupils have the opportunity of working in three other splendidly equipped classrooms. All the teaching materials are concentrated in subject rooms, avoiding unnecessary duplication and expense.

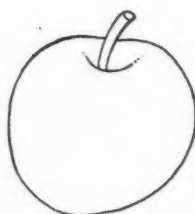
Pupils always are busy at interesting, learning activities in attractive classrooms.

Teachers who teach the same pupils plan the work together, which provides correlation of subject matter.

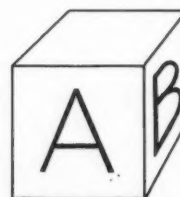
One complete set of textbooks is always available to each class for homework any evening.

This plan of school organization is both effective and economical.

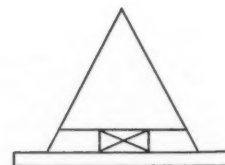
Primary Number Work



ONE APPLE



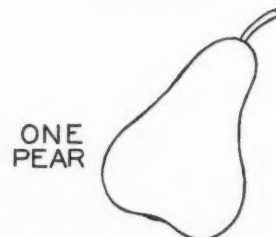
ONE BLOCK



ONE HAT



ONE BALL



ONE PEAR

Color one ball blue. Color one apple red.
Color one hat black. Color one pear yellow.
Color one block orange.

The Fabric of the School

School Design¹

Denis Clarke Hall, A.R.I.B.A.

Architecture is a highly technical art which shows itself in many widely different forms, but in all good examples there are many features in common, such as strict adherence to simple proportions, formal relationship, great care of detail in both material and construction, and a fitness for the purpose for which it was designed. These facts can never be ignored. At periods they die, only to come to life again in some new form as an expression of a new age.

Unless the mass of people has a natural appreciation for these principles, good examples of design can only be found in isolated cases. Good proportion is in no way dependent on finance but can be found in all things, such as peasant pottery, lettering, and chicken huts.

In England today there is not this understanding, and so one of the greatest periods of building activity in our history has resulted in chaos of badly proportioned, meaningless buildings. If this low standard is to be raised, natural appreciation must in some way be impressed upon the people as a whole. This can best be done by associating a child during his most receptive years with well-formed and proportioned objects and architecture. In this way he will unconsciously absorb to some degree the feeling of good design.

It is for this reason that I consider the school building of vital importance for the general education of the community as a whole. For many years the true conception of architecture has been lost in a bitter quarrel between various stylists. There are those who maintain a building must be on traditional lines whatever the sacrifice of original proportion and contemporary function, and again, there are those who must be modern at all costs, and so sacrifice even more to this idea.

It is impossible to build satisfactorily to any form of preconceived style. Architecture of any one period represents the needs and thought of people of that time. It cannot be a true expression of requirement and outlook of a totally different age.

If Wren had built a school it would most likely have been a perfect example, but to keep the design and adapt it to contemporary ideas, would mean the sacrifice of essential needs and destroying the association, conception, and proportion of the original. It is impossible to expect our children to have a clear outlook on this important subject when we ourselves are confused. Instead of this muddled conception of past expression and contemporary needs, we must fall back on the fundamental architectural principles and base our designs on these. It is this past knowledge which must be used and not the external expression of any particular age.

¹The present paper is an abstract of an address, delivered by the author before the British Association meeting at Cambridge, England, 1938. It is reproduced from the school section of *Education*. It is of particular interest because it indicates that British school authorities and architects are thinking along the lines which American school authorities and architects have found necessary for the solution of our school design and planning problems.

Purpose of the Building

Let us then approach the problem in a logical way and start as near the beginning as possible: Any building must fulfill the purpose for which it is to be built. This alone constitutes a basis for endless research. Then, research must be made into all aspects such as heating, ventilation, etc. These are specialized subjects, and our facts have to be obtained from experts in each individual branch. After satisfying ourselves with the completeness of this research, the next step is to discover the best practical application of these for our particular problem. So far this data is in the form of raw material. They are facts which can be tabulated. It is these facts which form the foundation for the construction of the building, but this is only one aspect of the problem.

The human body comes into contact with materials. This human association must be taken into account. Again, the mind has a very strong reaction to form and proportion. This also has to be considered. It is on these last two points that the architect can show individual expression, and it is on these that good or bad architectural form depends.

Form and Proportion

One of the greatest problems in design is to reduce the many complex requirements to a simple statement of form and proportion. The most simple expression needs the purest proportion. In a highly detailed building the relation of one unit to the other can be lost, while the Georgian façade depends on inches for its beauty.

To move or alter a window in its relation to the elevation means completely altering the conception of a room.

Unfortunately the time factor cannot be ignored, and it is for this reason that these essential points are often passed over in the hope that nobody will notice the difference.

Applying this principle of design to a school, we are immediately faced with an extremely complex problem. The three bases of our design—function, human association, and aesthetic value—must be expressed to an equal degree of importance; because there are large numbers using the building at once, function must be perfect. On the other hand, there must be an extremely pleasant association for a child combined with intellectual value that forms the standard of his life, which, because of its size, must be based on a mathematical construction as in industrial building, and also on intimate details as in a private house.

New Ideas in Education

Since the plan of the present-day school was evolved, new ideas of thought have come into education, some still debatable, but many extremely important. If these are to be put into practice, the whole subject must be reviewed in a new light. This must be based on the principal requirements of education, as it is thought today and not on those already in practice. To illustrate this approach to planning in relation to a school, I should like to

quote an example from my own experience.

Some time ago there was a competition organized for an ideal school. Before entering this I had never considered in detail the school plan. There was approximately three-months time in which to prepare the design. For two months of this I studied the reasons for schools, the different types of administration, the reactions of the child to various effects of light intensity, heat, color, texture, etc., and I studied the latest methods of all practical subjects like heating, lighting, ventilation. I then had before me a tabulated list of as many facts and requirements as it was possible to get in that time. It was not until then that I started studying existing school plans. I found that, with a few exceptions abroad, not one of the schools satisfied all the many requirements I had formulated in my research. Having discovered this, I set to work in translating these requirements into architectural form, until finally I evolved a design that satisfied in the main the results of my research. This design was, to my knowledge, unlike any other existing plan for a similar school.

The elevational treatment was kept as simple as possible, and expressed directly the requirements of my research. The proportion of solids, voids, and the relationship of these to each other, were considered important and adjusted. They were brought out by tone contrast of solids and voids, glass and shadows. Trees and shrubs were used to form a contrast to the severeness of building lines and so gave the building an intimate appearance. Endeavor was made to combine freedom and openness with a formal dignity.

A Record of Ideas

This solution cannot in any way be regarded as the ideal school asked for in the competition. To me it represents a record of my ideas and research in the elementary state and forms a basis for future development. Many small alterations in administration affect the plan for a school to a far greater extent than is at first realized. For example, the examination system is being attacked on all sides, and teaching is developing more and more into a truer and more general meaning of education which continues after leaving school. Physical fitness is becoming increasingly important. The need for even more light and air, complete quiet where mental work is done, nutrition and psychological reaction of the child to its environment, the profitable use of free time, and the problem of the child after school hours are some of the ideas that are now considered important and which are not fully allowed for in the average school plan today. If the present examination system is abolished, more importance will be given to handicrafts and individual study involving an increase in the proportion of practical rooms to classrooms and a greater use of the library. Again, if the school is to be used for late afternoon and evening classes for adults and as a general educational and social center, classrooms must be planned to meet the new demand. The hall (auditorium) must be adaptable for meetings, concerts, films, and theatricals. The increased importance of physical fitness calls for more adequate changing (dressing) rooms, open grass spaces as well as paved places for gym, adequate playgrounds and playing fields, swim-

ming baths, and gardens. To meet the demand for more light and air, spaces for open-air classes must be included in the plan. More window area and a greater possibility of cross ventilation must be provided for. These, combined with the need for quietness, will give still greater openness and freedom of plan. Provision for the supply of food will also have to be planned so that it is accessible while the school is being used for its numerous functions.

When children leave school in the afternoon, many either play in the streets or go home to be a nuisance to their parents, and there is no reason why the school playgrounds should not be used after school hours. There then should be adequate covered accommodation, including common rooms for use during wet weather. If these amenities are not abused by the staff, the child will regard the school as a place for play as well as for work.

Standard Units

Education can be regarded as a science which is continually being developed. For this reason a building cannot be permanent but must allow for flexibility in its design. The cost, too, of any school must never exceed the money at the disposal of the building owners. To cover these two points, I am at present working on a system of unit concrete and steel-frame prefabricated construction. The main problem is in obtaining a minimum number of well-proportioned units together with a maximum degree of freedom of planning and elevational treatment.

If this is developed, it will not mean that a school type A, B, or C can be ordered by telephone. Plan units and educational practice are today to a great degree standardized. This is not static but is developing, and it seems only logical to carry this standardization of flexibility to the method of construction. The great objection to this lies in the vast amount of office work to be done before the proportions of each unit can be found.

For the sake of illustration, I will take a modern classroom. The average size of a class is 30, for which the minimum satisfactory floor area is 525 square feet. By planning the desks, it is found that the most practical floor dimensions are 21 by 25 ft. The height varies between 10 and 11 feet. On one long wall there is always a large window. On the opposite wall there are the ventilators or another large window and a door. On one of the two walls is a blackboard and cupboard while the other is blank. Sometimes the door is on the wall with the blackboard. In such a unit there are two walls with dimensions of 11 by 21 ft., approximately, which are repeated many times throughout the building. Such a wall could be built of two units of say 6 ft. 6 in. by 3 ft. and 4 ft. 6 in. by 3 ft. If a door is needed, one of the 3 by 6-ft. units can be left out.

Again, a satisfactory laboratory width is 24 feet and the same height. The end walls then can be built of eight of the large and eight of the small units. Again in the gymnasium the standard size given by the (British) board of education for a small- and medium-sized school is 60 by 30 ft. and 17 to 18 feet high. The end walls of this can then be built of two rows of ten 6 ft. 6 in. by three units and one row of 4 ft. 6 in. by 3 ft., making a total height of 17 ft. 6 in.

The chaos of today cannot be allowed to continue, and I believe that it is only by the methods that I have endeavored to outline in so short a space, that order can be achieved.

A great architectural period cannot be created overnight. It needs many years, generations, and sometimes centuries to develop. For this reason I ask the critics of the modern architecture to take into consideration its aims, methods, and principles, rather than brushing these aside with intolerant and prejudiced criticism of superficial mistakes.

REMOVING STAINS

When ink is spilled on schoolroom floors it is well to remove it as promptly as possible. The longer it is allowed to remain, the more difficult it is to produce the necessary chemical reactions for its removal. In many cases, ink can be removed with a chlorine solution. In other cases, oxalic acid using about one-half ounce of acid to a half pint of water will be needed. It sometimes helps to make a paste of chlorine cleaner and with whiting or talc some inks are removed with an ammonia or vinegar solution. It is generally necessary to use clean water for removing the stain remover.

MARKINGS ON WALLS

Children can be taught not to mark the walls of school buildings. The task is one in which the teachers and the janitor must co-operate. The initiative must be taken by the janitor. He must promptly remove every mark as soon as he finds it and call the attention of the responsible teacher. A word of warning will soon convince children that the janitor does not intend to have the walls marked up. They will soon avoid marking the walls if the janitor follows up closely.

THE CARE OF DOOR CHECKS

Door checks are apparently an insignificant device, the function of which is to close doors surely but quietly. A properly mounted door check, which is carefully adjusted and properly filled, will continue to give service indefinitely. If, however, it is improperly mounted it may tear loose, allow the door to slam, and break the glass and cause other trouble.

New door checks should be mounted by an experienced man who will follow the manufacturer's specifications accurately and who can when necessary put the door latch, panic bolt, strike plate, door hinges, threshold, and door casements into perfect working order.

The liquid specified by the manufacturer should be used to fill the cylinder and care should be taken if glycerine and alcohol is specified, to use the proper proportions.

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RESULTS OF RURAL EDUCATION

There is a tendency on the part of home-economics and agricultural teachers in high schools in rural communities to set up co-operative programs of training to improve farm life, said Dr. J. C. Wright of the United States Office of Education, at the latest

N.E.A. meeting. He cited as an example a community in Georgia where a community canning plant, a sorghum mill, a planing mill, and other cooperative enterprises have been started through the cooperation of teachers in the local high school.

2,562,300 IN CATHOLIC SCHOOLS PREDICTED

A total enrollment of 2,562,300 students in Catholic schools and colleges is predicted for the present school year in an article written for the N.C.W.C. news service by James E. Cummings, assistant director of the department of education of the N.C.W.C. This will include 2,065,000 in elementary schools; 320,000 in high schools and academies; 150,000 in universities and colleges; 9,500 in normal schools; 8,200 in major seminaries; and 9,600 in preparatory seminaries. These will be in 10,300 schools with 92,000 teachers.

These predictions are based upon the biennial survey of the department of education of the N.C.W.C. The expected enrollment of 2,065,000 in the elementary schools has made allowance for the slight annual decrease that has been occurring since 1930. This decrease, which has been noted also in the public schools, is due largely to the progressive fall in the birth rate. There are, in the general population of the United States, about 940,000 fewer children under 6 years of age than there were about 5 years ago; about 982,000 fewer between 6 and 9 years; about the same smaller number between 10 and 13 years; and about 222,000 more children 14 to 17 years of age. Thus the decrease, so far, has extended from the first to about the seventh grade.

Mr. Cummings points out that these losses may be, so to speak, overcome, so far as our schools are concerned, by extending our educational facilities and giving a better preparation to our teachers. Only about half of the Catholic children of our nation are enrolled in Catholic schools.

Regarding the high-school and college situation, he points out that the enrollment has been constantly growing and is still on the increase. Catholic educational leaders, he says, are well aware of the fact that we have not solved the problem of a variation in the curriculum to meet the needs of all our high-school boys and girls, although many significant efforts have been made in that direction.

A PROBLEM FOR EDUCATORS

Some facts regarding high-school enrollment which present a challenge to school executives were brought out in a recent jubilee lecture at the Catholic University of America by Rev. Dr. George Johnson.

"Though high-school enrollment has increased tremendously—and in the Catholic high schools the increase has been 290 per cent in the last 25 years, from 75,000 to 300,000—the latest figures from the Office of Education show that 23 per cent of grade pupils do not enter high school," said Dr. Johnson. "Another 37 per cent who do enter drop out before graduation. The fact that only 40 per cent finish high school puts American secondary education 'face to face' with the necessity of rethinking its purpose and reorganizing its program."

Dr. Johnson ascribed the defection of students from the high school to the fact that the standards are too high or that the studies lack meaning and reality to the students. The high school at present fails to prepare adequately for college and at the same time fails to give adequate vocational preparation. He cited a study by the American Youth Commission in Pennsylvania, which shows that of 3,000 high-school graduates, 144 per thousand who went on to college should not have done so, and the 273 per thousand who should have gone to college did not go. A similar study in Ohio showed that 80 per cent of 13,682 high-school seniors who were judged likely to succeed in higher studies did not enter college.

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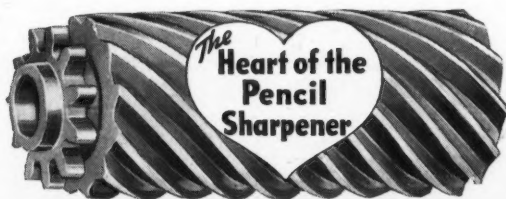
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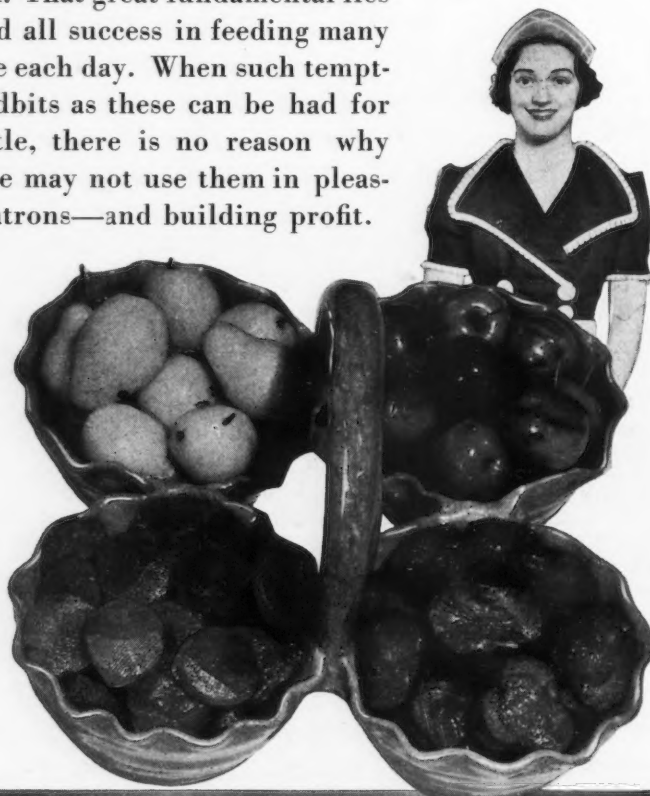
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Catholic Education News

Significant Bits of News

¶ The Ursuline Convent at Quebec, Canada, celebrated on August 1, the 300th anniversary of its foundation. On that date in 1639 Mere Marie and two other Ursuline nuns with two French laywomen, landed in Canada. Mere Marie supervised the building of the convent. The first students were Indian boys and girls who were taught as well as sheltered and fed by the Sisters. Mere Marie mastered the difficult Indian languages, composed dictionaries in Algonquin and Iroquois, a sacred history in the former, and a catechism in the latter. She was declared venerable by the Holy See in 1877.

¶ The Brothers of the Christian Schools of the American provinces held their first annual Educational Conference at Manhattan College, New York City, July 28. Among many excellent papers was one by Brother James, principal of Calvert

Hall, Baltimore, which called attention to the "progressiveness" of St. John Baptist de la Salle, founder of the Christian Brothers. "In 17th-century France," he said, "when no thought was given to the preparation of teachers for the young, the founder of the Christian Brothers organized modern normal schools; he prescribed progressive study for the instructors." The speaker called attention to such modern devices as supervisory techniques, visitations, examinations, conferences with teachers, interviews with parents, etc., all of which were prescribed by St. John Baptist de la Salle.

¶ REV. JOHN M. LYONS, S.J., of St. Louis, Mo., received a citation of honor and delivered the first Abbot Frowin memorial lecture at the triennial alumni meeting of Conception College, conception, Mo., August 6. Father Lyons is the spiritual visitor at the Homer G. Phillips Hospital for Negroes in St. Louis. Here he has attended

nearly 1,000 patients who have asked for baptism and the last sacraments. Father Lyons is the inventor of the "R" (religion) schools in the homes of Negro children whose parents are unable to send the children to Catholic schools. In this work he is assisted by Sisters of many orders and also by college students, lay teachers, and seminarians.

¶ Georgetown University originated in a little schoolhouse opened in 1634 at St. Inigoes, Md., by Rev. Andrew White who came over with the Maryland colonists in the *Ark* and *Dove* with Leonard Calvert. The college began with the College by the Potomac built by Archbishop John Carroll in 1789. In 1815 James Madison signed an Act of Congress chartering the college and giving it authority to confer all degrees of higher learning.

¶ The citizens of Detroit, Mich., have erected a monument to Rev. Gabriel Richard, pioneer Catholic missionary, member of Congress, educator, and civic leader. The monument will be unveiled in October. Father Gabriel Richard, a Sulpician, was ordained near Paris, France, before the French Revolution. Exiled from France, with other priests, he came to America at the invitation of Bishop Carroll, in 1792. He died in Detroit, a martyr to charity in the plague of 1832.

¶ The Jesuit Science Association of the Eastern States held its 18th annual meeting at Fordham University, August 17, 18. Officers elected are: President, Rev. John A. Tobin, S.J., Boston; secretary, Rev. John J. Blandin, S.J., Baltimore; treasurer, Rev. Francis W. Power, S.J., New York. ¶ The fifth annual conference of Food Service Directors will be held at the Lord Baltimore Hotel, Baltimore, November 2-4. The school lunchroom will receive special attention.

¶ VERY REV. PERCY A. ROY, S.J., is the new president of Loyola University of the South, New Orleans, La., where he has been dean since 1937.

¶ VERY REV. HAROLD A. GAUDIN, S.J., who has been president of Loyola University of the South since 1936, has been assigned to St. John's College, Shreveport, La.

¶ VERY REV. CHRISTOPHER J. PLUNKETT, C.S.Sp., provincial of the Holy Ghost Fathers in the United States, died at New York City, August 24, at the age of 72. He was a native of Ireland and a member of the family of Blessed Oliver Plunkett.

¶ SISTER M. EMMA, C.S.A., has been appointed principal of St. Mary's Springs Academy, Fond du Lac, Wis. She has been a member of the faculty for 30 years and assistant principal for 15 years.

¶ The Sisters of Loretto will hold their seventh annual Educational Conference at Webster College, Webster Groves, Mo., December 1, 2. There will be meetings of teachers of all grades and an exhibit of students' work. The conference is in charge of Dr. George F. Donovan, president of Webster College. ¶ The Gregorian Institute of Sacred Music at Sacred Heart Church, Pittsburgh, Pa., will conduct during the school year. Saturday classes for Sisters. Gregorian chant of the proper of the Mass and the teaching of boy choirs will be featured. ¶ The Sisters of Charity have made plans to change their 75-year-old high school in Harlem, New York City, into a high school for Negro girls. This would be the first such school in New York. ¶ A new parochial school is being opened by St. Mary's parish at Willmar, Minn. The school, established in a remodeled residence, will have for the first year only a kindergarten and, possibly, a first grade, in charge of three nuns. ¶ REV. THOMAS J. QUIGLEY has been appointed superintendent of parish schools in the Diocese of Pittsburgh. He succeeds Rev. Paul E. Campbell who has held the position for 13 years. Father Campbell has resigned to become pastor of St. Lawrence Church in Pittsburgh. ¶ A Catholic interparish high school for boys has been opened at Augusta, Ga. It is in charge of the Marist Brothers and is open to all white boys of the community. ¶ The Cathedral Parochial School in Savannah, Ga., has been reorganized and all grades of both

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boys and girls are taught by Sisters of Mercy. The Marist Brothers have withdrawn their teachers from the Boys Section. ¶ The Parish school of Christ-the-King Parish, Atlanta, Ga., has added a ninth grade.

What the Colleges Are Doing

¶ The University of Dayton at Dayton, Ohio, conducted by the Brothers of Mary, has added several courses in business to the curriculum of the school of education, in order that graduates may be able to teach these special subjects in high schools. ¶ Creighton University at Omaha, Nebr., conducted by the Jesuit Fathers, has announced the appointment of a new board of regents consisting of 10 prominent laymen. ¶ Seattle College at Seattle, Wash., conducted by the Jesuit Fathers, has introduced a course leading to the degree of bachelor of science in secretarial studies. The course will include a year at an accredited business college and three years of liberal arts. ¶ Niagara University at Niagara Falls, N. Y., conducted by the Fathers of the Congregation of the Missions, reported an extremely heavy registration during the summer for the fall term. Last year's enrollment of 1,226 was then the highest in the 82 years of the school. The present growth is attributed to the school's high standard of scholarship, its favorable location, and the opening of Varsity Village, the new housing project. Niagara University, at the close of the second annual summer school in boy leadership sponsored by the Knights of Columbus, awarded certificates of achievement to a class of priests, seminarians, and laymen who completed the course. ¶ Rosary College at River Forest, Ill., conducted by the Dominican Sisters, offered a 10-day concentrated course in liturgical arts, August 15 to 26, by Dom Gregoire de Wit, O.S.B., of the Abbey of Mont Cesar, Louvain, Belgium. ¶ St. Martin's College, Lacey, Wash., conducted by the Benedictine Fathers, has just extended its courses to

a full four years of college. New professors have been appointed in economics, English, and engineering. ¶ The University of San Francisco, conducted by the Jesuit Fathers, has announced a new course in public speaking to be given in the evening. ¶ Fordham University graduate school has awarded 23 assistantships and 26 scholarships for this year. ¶ SISTER M. JUSTITIA, B.V.M., has been appointed president of Mundelein College, Chicago, succeeding SISTER M. CONSUELA, B.V.M. ¶ Xavier University, Cincinnati, Ohio, has inaugurated a new system of teaching English, developed by Rev. Paul J. Sweeney, S.J., head of the English department. There will be no formal instruction in

rhetoric and composition for freshmen. Those failing to pass a test on admission will be assigned to informal instruction groups. Written work of students in all subjects will be graded on English as well as subject matter. Formal classes in English begin in the sophomore year.

Echoes from the Summer Schools

¶ Spring Hill College (Alabama) had an enrollment of more than 200 students from 16 states in its summer session. Nine degrees were awarded. ¶ St. Bonaventure College (New York) offered an innovation this summer in a complete program of courses in theology and religious instruction, leading to the degree of master of arts. The summer school enrolled 330 students from 5 states, Canada, and Brazil. ¶ The Dominican College of San Rafael and the Pacific Coast Branch of the Catholic University of America held a joint summer session. The college conferred the degree of bachelor of arts and the university, the master's degree. ¶ The University of Notre Dame had a summer-school registration of 1,086. Of these, 370 were laymen and laywomen and 716 were priests and religious. More than half the students were working for advanced degrees. ¶ The College of St. Benedict, St. Joseph, Minn., had 312 Sisters enrolled in summer classes. One of the popular courses was a craft class conducted by Sister M. Consilio of Granger, Ia. This was not "busy work" but practical-arts work in connection with a course in rural sociology. ¶ Mount Mary College, Milwaukee, Wis., enrolled 595 at its summer session. All but 29 of these were teaching Sisters. ¶ De Paul University, Chicago, offered during the summer a teachers' curriculum from kindergarten through the eighth grade. ¶ Canisius College, Buffalo, N. Y., offered about 100 courses in its summer session in all fields of the arts and sciences. ¶ Seton Hill College, Greensburg, Pa., offered attractive courses in music. ¶ Nazareth

(Continued on page 16A)



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(Continued from page 15A)

College (Kentucky) offered 62 courses in education and in the arts and sciences. ☐ Holy Names College, Spokane, Wash., offered among other subjects summer courses in liturgy, remedial reading, and sight-saving methods. ☐ St. Michael's College, Toronto, continued its summer school of music under the patronage of the hierarchy of Ontario. ☐ St. Louis University (Missouri) had a record enrollment of 2,024 students the past summer. The previous high mark was 1,898 last year. ☐ St. Joseph College, Hartford, Conn., had a summer enrollment of 356. More than 300 of these were teachers, nearly all of whom are from the parochial schools of the Hartford Diocese. ☐ Duquesne University, Pittsburgh, Pa., had a large enrollment in its 27th summer session. A special feature was a series of courses in Christian democracy. ☐ Loras College, Dubuque, Ia., continued the practice of a summer session in co-operation with the Midwest Branch of the Catholic University of America. ☐ Fordham University, New York City, had at its summer session Père Charles, S.J., one of the most famous priests and scholars of Europe. He teaches theology and allied subjects at the Jesuit Seminary and at the University of Louvain, both in Louvain; at the Gregorian University in Rome; and at the Royal Colonial University in Belgium. Sisters attending the Fordham summer sessions enjoyed as a residence the new St. Mary's Hall, on the adjacent grounds of the Ursuline Convent. ☐ The Catholic University of America, in its 29th summer session, offered 400 courses in 35 fields. During the session, a series of 13 jubilee lectures on Catholic education were held in connection with the 50th anniversary of the university. ☐ More than 100 Catholic universities, colleges, and normal schools in the United States held sessions during the summer of 1939.

Public-School Relations

☐ In West Virginia the free textbook law says that: "upon application of the proper au-

thorities of any private school" county boards of education may "provide textbooks for the use of pupils therein in like manner as if such pupils were attending the free schools." This law applies, for both public and private schools, to pupils whose parents are unable to provide the books adopted by the state board.

☐ In New York, a committee of the state chamber of commerce has been inquiring into the efficiency and economy of the educational system of the state. The first recommendation of this committee is that religion should be an integral part of public education, saying: "The United States cannot have or maintain a right system unless it is based on true religious principles, and, therefore, in spite of the fact that some hesitate to include religion in our educational program, we place it first."

☐ The Congress on Education for Democracy at a recent meeting at Columbia University, discussed the Contribution of Religion to Education for Democracy. Catholics, Jews, and Protestants took part. Dean William F. Russell said: "If we believe only in the sticks and stones, in mud and bricks, democracy is doomed."

☐ Rt. Rev. Msgr. Hugh L. McMenamin, rector of the cathedral at Denver, recently advocated the teaching of religion to public-school pupils in a manner similar to that provided for in the Minnesota law where pupils are dismissed during school hours for religious instruction provided by the religious organization of their choice.

CATHOLIC EDUCATIONAL ASSOCIATION CONVENTION

The 37th Annual Convention of the National Catholic Educational Association will be held in Kansas City, Mo., Easter Week, March 26 to 29. Rev. George Johnson, Ph.D., is Secretary General of the N.C.E.A. and James E. Cummings is Exhibit Manager. The address of these officers is, 1312 Massachusetts Ave., N.W., Washington, D. C.

Coming Conventions

☐ October 2-4, National Convention of Catholic Youth Organizations, at Cincinnati, Ohio. Rt. Rev. Msgr. R. Marcellus Wagner, 423 Commercial Square, Cincinnati, chairman. ☐ October 9-12, National Council on Schoolhouse Construction, at New York, N. Y. Ray L. Hamon, Peabody College for Teachers, Nashville, Tenn., secretary. ☐ October 9-13, National Recreation Association, at Boston, Mass. T. E. Rivers, 315 Fourth Ave., New York, N. Y., secretary. ☐ October 15-18, National Catholic Rural Life Conference, at Spokane, Wash. Rev. James Byrnes, 240 Summit Ave., St. Paul, Minn., secretary. ☐ October 16-17, Catholic College Art Association, at St. Paul, Minn. Sister Esther, S.P., St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind., secretary. ☐ October 16-20, National Safety Congress, at Atlantic City, N. J. Gen. Ed. C. Rose, Public Service Electric and Gas Co., Trenton, N. J., secretary. ☐ October 17-20, American Public Health Association, at Pittsburgh, Pa. Reginald M. Atwater, 50 W. 50th St., New York, N. Y., secretary. ☐ October 17-21, American Association of School Physicians, at Pittsburgh, Pa. A. O. De Weese, M.D., Kent State University, Kent, Ohio, secretary. ☐ October 18-21, Tri-State Library Conference, at Milwaukee, Wis. Edel E. Seebach, Milwaukee Public Library, Milwaukee, secretary. ☐ October 19-21, Ohio Library Association, at Columbus. Mary Helen James, Weston College Library, Oxford, secretary. ☐ October 20, Wisconsin Library Association, at Milwaukee. Edel E. Seebach, Milwaukee Public Library, Milwaukee, secretary. ☐ October 23-24, Association of Urban Universities, at New York, N. Y. Dr. Roscoe M. Ihrig, Carnegie Institute of Technology, Pittsburgh, Pa., secretary. ☐ October 26-28, National Society for the Prevention of Blindness, at New York, N. Y. ☐ October 26-29, National Catholic Alumni Federation, at New York, N. Y. ☐ November 1-3, West Virginia Education Association, at Wheeling.

(Concluded on page 18A)

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(Concluded from page 16A)

R. B. Marston, 1816 Washington St., Charleston, secretary. (¶ November 2-3. Minnesota Education Association, at Minneapolis. Elizabeth Buckbee, Hamilton School, Minneapolis, secretary. (¶ November 2-3. Wisconsin Association of Modern Foreign Language Teachers, at Milwaukee. Mariele Schirmer, Milwaukee State Teachers College, Milwaukee, secretary. (¶ November 2-4. Conference of Food Service Directors, at Baltimore, Md. Dorothea Behm, Central High School, Syracuse, N. Y., secretary. (¶ November 2-4. Iowa Teachers Association, at Des Moines. Agnes Samuelson, 415 Shops Bldg., Des Moines, secretary. (¶ November 2-4. Wisconsin Education Association, at Milwaukee. O. H. Plenzke, 404 Insurance Bldg., Madison, secretary. (¶ November 2-4. Illinois University—H. S. Conference, at Urbana. A. W. Clevenger, 209 Administration Bldg., Urbana, Director. (¶ November 3-4. Kansas Teachers Association, at Topeka. Salina, Hays, Dodge City, Wichita, and Pittsburg. F. L. Pinet, 315 W. 10th St., Topeka, secretary. (¶ November 3. New York State Teachers Association (S. E. Zone), at New York City. Celia M. Trudeau, Shrub Oak, N. Y., secretary. (¶ November 4-7. National Catechetical Congress of Christian Doctrine, at Cincinnati. Ohio. Most Rev. Edwin V. O'Hara, 1312 Massachusetts Ave., N.W., Washington, D. C., chairman. (¶ November 9-12. New Jersey Teachers Association, at Atlantic City. S. C. Strong, Superintendent of Schools, West Orange, secretary. (¶ November 15-18. Missouri Teachers Association, at St. Louis. Thomas J. Walker, M. S. T. A. Bldg., Columbia, secretary. (¶ November 10-11. Milwaukee Archdiocesan Council of Catholic Women, at Milwaukee. Mrs. Susan Friedman, Hanko, 229 E. Wisconsin Ave., Milwaukee, secretary. (¶ November 30 to December 2. Texas Teachers Association, at San Antonio. B. B. Cobb, 410 E. Weatherford, Fort Worth, secretary. (¶ Thanksgiving Week. Virginia Education Association, at Richmond. Francis S. Chase, 401 N. 9th St., Richmond, secretary.

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The Catholic Periodical Index

Ed. by Laurence A. Leavey. Published for the Catholic Library Association by the H. W. Wilson Co., 1939. pp. xi + 1,082. Priced on a service basis; apply to H. W. Wilson Co., 950 University Ave., New York City.

A cumulative author and subject index to a selected list of Catholic periodicals, 1930-33. An invaluable aid to librarians, students, and teachers in locating material from Catholic periodicals.

For example, there are more than 300 references on Catholic education, 200 on Communism, 22 pages on official documents of Pope Pius XI, etc.

The Catholic Periodical Index should be in every public library and in the library of every Catholic school.

America Land of Progress

By Sisters of Mercy. Cloth, 512 pp., illustrated. \$1.40. The Bruce Publishing Co., Milwaukee, Wis.

This is the third book of a series of four modern textbooks on the history of the United States. Each book of the series covers a particular phase of our history. This seventh-grade book includes: "The Critical Period" under the Articles

of Confederation; the adoption of the Constitution; the "Era of Good Feeling"; and finally the Civil War period to the death of Lincoln.

The story of our history is told in a concise, objective way, with due attention to the element of religion in general and special attention to public and governmental acts affecting the rights of Catholics.

A number of modern teaching devices have been incorporated into the book. Each Unit is introduced by a preview. A "Nutshell" summary concludes the text of each chapter. This is followed by suggested activities such as blank-filling tests, questions, and projects.

The illustrations are from drawings made for this book. They are designed to help the pupil to visualize events, facts, and principles.

Catholic Sociology

By Sister Mary Consilia O'Brien, O.P. Paper, 384 pp. 75 cents. P. J. Kennedy & Sons, New York.

This book is a radical innovation in social science texts. Addressed to "upper grades and study clubs" it presents the fundamental principles of human society as these may be viewed from a religious-philosophical standpoint.

The method is entirely informal. Man's moral nature, his social nature, and his position in civil society are defined and discussed in a series of "parables" and illustrations taken from modern life. The presentation is intended to be so simple that the underlying principles of man's moral and social life, of the family, of industrial and political society cannot be misunderstood. The fourth section of the book takes up "man at work" and suggests how all our present economic disorders may be solved through the application of the Church's teachings. Each of the forty-eight units is followed by review questions

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BOOK WEEK, 1939

Book Week, 1939, will be observed November 12-18. The theme this year will be "Books Around the World."

Historical Novel Edited

Nick of the Woods, a tale of Kentucky, by Robert Montgomery Bird, has been edited by Cecil B. Williams (1645 W. 105th St., Chicago, Ill.), head of the department of English in the college of commerce at De Paul University. This is the sixth of the series of historically important novels which had become inaccessible to be re-issued under the general editorship of Harry Hayden Clark of the University of Wisconsin.

Dr. Williams' research took him into Kentucky to study the locale of the novel and to the University of Pennsylvania to examine Bird's manuscripts. Of the story he says: "To many readers in the past it has been a great book; to readers of other generations it will continue to be at the least a gripping story of adventure although to many its greatest interest and significance may be as a social document, portraying convincingly as it does the life of the Kentucky Middle Ground when Americans were first beginning to realize and to reveal their intrinsic Americanism."

Liturgical Music List

A new yearbook on Liturgical Music has just been published by the Society of St. Gregory of America, 1705 Rittenhouse Square, Philadelphia, Pa.

The yearbook contains annotated lists of liturgical selections with publishers, prices, composers, and degree of difficulty. A "black list" of disapproved music is included.

Catholic Education in the South

A history of Catholic education in Louisiana and Mississippi is the feature of a 16-page educational supplement of *Catholic Action of the South*, official organ of the Archdiocese of New

Orleans and the Dioceses of Lafayette, Alexandria, and Natchez.

Some of the facts stated in the supplement are: The Ursulines have been teaching girls in New Orleans since 1727. The Capuchins had a school for boys in New Orleans from 1725 to 1729. The Religious of the Sacred Heart in 1822 opened at Grand Coteau, La., the Academy of the Sacred Heart, which is still functioning. The Daughters of Charity of St. Vincent de Paul came to New Orleans in 1829 to take charge of a non-Catholic orphanage and a few years later opened an orphanage and a day school of their own. The Congregation of Our Lady of Mt. Carmel opened the first of its schools in Louisiana in 1833. The Jesuits founded St. Charles College at Grand Coteau, La., in 1837. The Fathers and Brothers of the Holy Cross began work in Louisiana in 1840. They were followed a few years later by the Marianites of the Holy Cross. The Christian Brothers came in 1850. The first Catholic school in Mississippi was opened in 1847 by the Daughters of Charity of St. Vincent de Paul, a boarding and day school and an orphanage in Natchez.

In the Diocese of Natchez there are now schools conducted by two communities of men and eleven of women; in the Diocese of Lafayette, one teaching community of men and eleven of women; in the Diocese of Alexandria, two communities of men and four of women; in the Archdiocese of New Orleans, six communities of men and 19 of women. There are three seminaries in the dioceses in Louisiana and Mississippi.

Catholic Dramatic Movement Expands

The Catholic Dramatic Movement, organized 16 years ago by Rev. M. Helfen, is a national, nonprofit, charitable, ecclesiastical organization for the promotion of dramatic and recreational activities.

Its School of Dramatics was organized to train actors and leaders in the Catholic theater field.

A summer school and an evening school add to the work of the regular classes. Groups of professionally trained actors from this school are now working in various centers. This year, the organization is sponsoring a Catholic Theater Week.

Most Rev. Samuel A. Stritch, archbishop of Milwaukee, is president of the Catholic Dramatic Movement. Rev. M. Helfen, Oconomowoc, Wis., is vice-president and director. He will be glad to answer any questions about the Movement.

Educational Films Available

Two one-reel sound motion pictures, produced by Pathe for theatrical distribution, have been made available without charge to schools, churches, clubs, etc. These films, "Air Waves" and "Television," are sponsored by the Radio Corporation of America, National Broadcasting Co., and the RCA Manufacturing Co. They may be had in 16-mm. or 35-mm. size from William J. Ganz Co., 19 East 47th St., New York City, or through university, state, and city bureaus of visual instruction.

"Footsteps," a motion picture portraying the training and work of the Red Cross nurse, may be obtained free, except for transportation charges, from Douglas Griesemer, director of public relations, American Red Cross, 19 East 47th St., New York, N. Y. The film may be had in either 35-mm. or 16-mm. sizes.

Geographic News Bulletins

The National Geographic Society, Washington, D. C., announces that publication of its weekly news bulletins for teachers will be resumed early in October. These bulletins, obtainable only by teachers, librarians, and college students, supply valuable information on current changes in boundary lines, government, products, etc., of countries throughout the world. Any teacher may receive the bulletin by mail during the school year for 25 cents (50 cents in Canada).

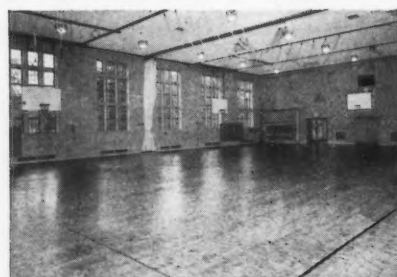
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Booklet on Highways

Highways of History, a pictorial study of the improvement of transportation in the United States has been published recently by the Public Roads Administration. The 35 pictures begin with the introduction of horses by De Soto in 1539. Each picture is accompanied by a brief account of the historical significance of the scene. The pictures are from photographs of exhibits at the San Francisco Exposition. The pamphlet has been prepared for use of teachers in elementary schools and for school libraries. A limited free supply is being distributed by the Public Roads Administration, Federal Works Agency, Washington, D. C. Copies may also be purchased from the Superintendent of Documents, Washington, D. C., at 25 cents each.

Praise the Lord

By a Dominican. Paper, 128 pp. 20 cents. Bruce Publishing Co., Milwaukee, Wis.

A practical general prayer book containing a surprising amount of material for its size. There are morning and evening prayers, prayers at Mass, confession, Communion, litanies, and various devotions, besides information on things spiritual and ecclesiastical.

No Other White Men

By Julia Adams. With maps by Caroline Gray. 242 pp. \$2. E. P. Dutton & Co., New York, N. Y., 1937.

"Some day I'm going. When mother can spare me I'm going to a place that's wilder than Kentucky. To the wildest there is."

"I'll go with you!" cried William Clark.

"Don't forget," said Meriwether Lewis.

No Other White Men is the story of how these two friends with one ambition kept their word to each other. It is also the story of a great man, Thomas Jefferson, who planned for twenty years before he could make his dream come true. Deep appreciation of the beauty as well as of the dangers of the untracked wilderness marks this version of their stupendous undertaking. Count-

less adventures, the thrills of exploration, and the most colorful picture of the beauty of unexplored America as a wilderness and before the coming of the white men are recounted here. Before this no other white man had traced the Missouri River to its source, crossed the shining mountains, descended to the distant sea. Sailors had seen the Pacific after a two-year journey around the Horn, but no one had ever tried to reach it across the continent. Only the Indians knew the land and lived in it. They told of demon-haunted cataracts, of giant savages terrible in war, of monsters, of mountains which thundered at dusk, of deserts, boiling springs, and lakes of salt. But Meriwether Lewis found out for himself how much of this to believe—he and his friend William Clark. Along with a picked crew they went together and fulfilled the promise they made each other in their boyhood. A brilliant narrative, this, and the true story of one of the most daring feats and thrilling adventures of all times, told as only Julia Adams could tell it. To be read by boys and girls of grades 5 to 8, especially by those who dislike Parkman's *Oregon Trail*.—S. M. S.

Tantum Ergo Sacramentum

By Dr. Joseph Gross, Bishop of Leitmeritz. Ed. by Rev. Wendelin Meyer, O.F.M. Cloth, 160 pp. \$2.50. The Bruce Publishing Co., Milwaukee, Wis.

A series of talks to nuns by Bishop Gross, translated and edited in English.

The Road to Safety—Here and There

By Horace Mann Buckley, Margaret L. White, Alice B. Adams, and Leslie R. Silvernale. Cloth, 285 pp. The American Book Company, New York, N. Y., 1938.

On first opening this little book one is apt to list it as just one number of a series of texts. But it is more than that. It is a course in "Safety First" couched in simple second- and third-grade language. It is even not beyond a bright upper first grade. What to do in case of fire; how to ride a bicycle, swim, play with snow, skate on

ice, and light firecrackers safely; what to do in case of a fallen live wire, and every other necessary precaution and help in trouble which little children should know is described here in story form and with examples taken directly from the lives of little children. The book should be on the library shelves of every first-, second-, and third-grade room.—S. M. S.

John and Joan and Their Guardian Angels

By Florence H. Hornback. Illustrated in color. 28 pp. \$1.50. St. Anthony's Guild Press, Paterson, N. J., 1937.

Catholic mothers and Catholic kindergarten and first-grade teachers should welcome this beautiful book. The vivid and lifelike pictures it contains and the story told in language that is simple and plain should be of great help in teaching the little ones the story of the Guardian Angels.

The book, large as to size (8¾ x 11¼), is really and truly a Catholic picture book in gay colors. It is the story of a tiny boy and girl accompanied wherever they go on a typical busy day by angels so affectionately interested in their childish tasks that the book has a singularly lovable look. Two large angels—the children's guardians—and many baby angels who busy themselves with the children's toys when indoors and with nature when outdoors are a happy feature of every alternate full page. Two well known nursery poems, "Angel of God My Guardian Dear" and "Dear Angel Ever at My Side" form the overtones, while explanation of the children's activities as pictured, make up the undertones of this Guardian Angel idyll.—S. M. S.

Across the Miles

By the Sisters of St. Dominic. Cloth, 150 pp. St. Albertus College, Racine, Wis.

An artistic book of poems published in commemoration of the golden jubilee of Mother Mary Romana, prioress general of the Congregation of St. Catherine of Siena. The poems are

(Continued on page 22A)

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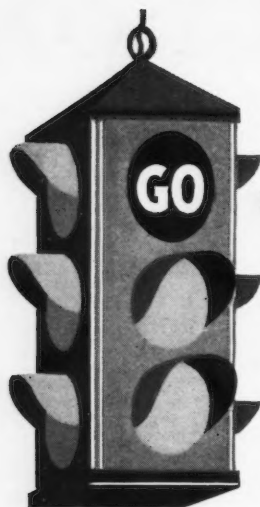
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(Continued from page 20A)

the simple, beautiful thoughts of the Sisters, arranged according to the calendar of the year. You can understand them and you will enjoy reading them whether you are a Religious or just an understanding lay reader.

Steps to Good English

By Shattuck and Cauley. Paper, 288 pp. 88 cents. Iroquois Publishing Co., Syracuse, N. Y.

A textbook and workbook combined for high-school use. Provides selections from literature in prose and poetry for study and enjoyment, together with a survey of functional grammar and the rules and practice of composition. A complete index of the subjects treated occupies five pages of small type.

Toward a Healthy America

By Paul de Kruif. Paper, 32 pp. 10 cents. A Public Affairs Pamphlet, distributed to teachers by Silver Burdett Co., New York, N. Y.

The Following of Christ

Translated by Joseph Malaise, S.J. Small, thin-paper edition. The America Press, New York, N. Y.

This is a handy reprint of Father Malaise's well known translation of the *Spiritual Diary of Gerard Groote*. The attractive green imitation leather of the cover, and the lightweight paper should make this book widely sought and appreciated. In its present form it can easily be slipped into a coat pocket and can serve the purposes of a prayer and meditation book which the original bulky edition made impossible.

Bishops' Program of Social Reconstruction

20th Anniversary Edition. Paper, 34 pp. 10 cents. National Catholic Welfare Conference, Washington, D. C. A general review of the problems and survey of remedies; study outline included.

Franciscan Herald Pamphlets

Whose Is the Land?, by James Meyer, O.F.M. A summons to the Franciscan Crusade, addressed especially to youth. *The Message of St. Francis*, by Ferdinand Gruen, O.F.M., Ph.D. The saint's

message on rebuilding a world. Paper, 5 cents each. Franciscan Herald Press, Chicago, Ill.

St. Anthony's Guild Pamphlets

Hands and St. Anthony of Padua, by Isidore O'Brien, O.F.M. Paper, 5 and 10 cents respectively. St. Anthony's Guild, Paterson, N. J.

The Dutch Twins and Little Brother

By Lucy Fitch Perkins. Cloth, 80 pp., illustrated. 60 cents. Houghton Mifflin Co., Boston, Mass.

Teachers of the second and third grades will wish to add this book to their classroom library for supplementary reading. The latest of the Twins Series of geographical readers, it combines geography with story interest and character or civic education in an interesting and profitable way.

Making Visits

By Julia M. Harris. Cloth, 254 pp., illustrated. 84 cents. Houghton Mifflin Co., Boston, Mass.

One of the series of Child Development Readers. The children visit the forest, a cracker factory, a dairy, a fire station, a rock garden, and a storytelling club. The many large colored illustrations are an education in themselves.

Home is Fun

By Miriam E. Mason. Cloth, 157 pp., illustrated. 80 cents. Beckley-Cardy Co., Chicago, Ill.

The family build and furnish a home for themselves. The children learn how to live and keep healthy. The colored illustrations help them to visualize the material requisites for happy health living.

Finding Friends

By Julia L. Hahn. Cloth, 160 pp., illustrated. 76 cents. Houghton Mifflin Co., Boston, Mass.

A Child Development Reader for primary grades. The children visit a train, entertain a new pony, rabbits, and turtles, and make a garden. The large colored illustrations are very attractive.

Beacon Lights of Literature (Grade Six)

Ed. by Marquis E. Shattuck. Cloth, 480 pp.,

illustrated, 96 cents. Iroquois Publishing Co., Syracuse, N. Y.

A reader for the sixth grade, being the first in a series of seven collections of literature for grades six to twelve. The editor of the sixth-grade book is the director of language and education for the city of Detroit and was president of the National Council of Teachers of English for 1938.

The selections represent prose and poetry, old and new, with emphasis on the new. They are arranged in nine groups representing adventure, travel, humor, word pictures, etc. Each section is introduced by a page from the editor designed to arouse interest and to promote appreciation. At the end of the section is a reading list of books of the type of literature represented by the selections. Each individual selection is followed by study questions and exercises. Footnotes are used for brief explanation, definition, and pronunciation.

The Nineteenth Century Educational Contribution of the Sisters of Charity of Saint Vincent De Paul in Virginia

By Sister Mary Agnes Yeakel. Paper, 115 pp. \$1.25. The Johns Hopkins Press, Baltimore, Md.

This doctoral thesis describes the work of the Sisters of Charity in Virginia in eight schools which they established between the years 1833 and 1879, and which are continued to the present time.

The study traces the beginnings of education in Colonial Virginia, discusses the struggle for the establishment of a public-school system, and makes clear some little understood facts in the relation of church and state. When the history of Catholic Education in the United States and particularly of secondary education, is written studies like the present will be of enormous value.

Safety Every Day

By Stack and Schwartz. Cloth, 134 pp., illustrated. 80 cents. Noble and Noble, New York, N. Y.

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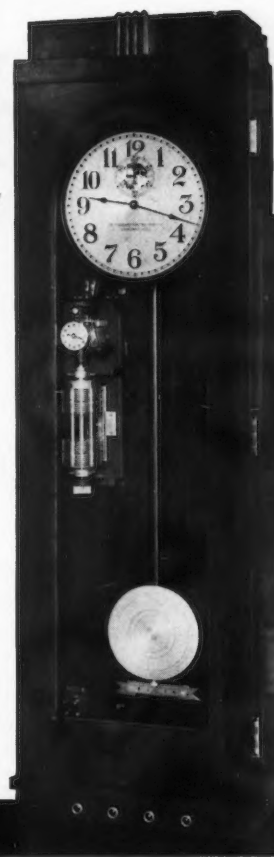
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Adventures in Modern Literature

Edited by Ruth M. Stauffer and William H. Cunningham. Cloth, 1,166 pp. \$2.20. Harcourt, Brace & Company, New York, N. Y.

Planned for use in advanced high-school classes.

What Is Fascism?

By Rev. Cornelius Lucey. Paper, 22 pp. 5 cents. The American Press, New York, N. Y. Its principles explained.

The Correct Pronunciation of Latin According to Roman Usage

By Rev. Michael de Angelis, C.R.M., Ph.D. Second edition, revised and corrected. Paper, 47 pp. 75 cents. Published by The St. Gregory Guild, Inc., 1705 Rittenhouse Square, Philadelphia, Pa. With phonetic arrangement of the texts of the ordinary of the Mass, requiem Mass, responses at Mass, benediction hymns, and hymns in honor of the Blessed Virgin.

The White List of the Society of St. Gregory of America

Edited by the Music Committee of the Society. Third and augmented edition. Paper, 77 pp. 75 cents. Published by The St. Gregory Guild, Inc., 1705 Rittenhouse Square, Philadelphia, Pa. With a selection of papal documents and other information pertaining to Catholic church music.

Speech Education

By Sara M. Barber. Cloth, 485 pp. \$1.60. Little, Brown & Company, Boston, Mass.

This high-school course in speech is inclusive. It emphasizes voice production and speech sounds of English. Less than one half of the book is given to forms of speech and their practice. Can it be possible that New York conditions make extended practice in simple English pronunciation so necessary?

How We Get Our Food

By Ethel K. Howard. Cloth, 111 pp., illustrated. 88 cents. Harcourt, Brace and Co., New York, N. Y.

A supplementary reader with a third-grade vocabulary. It deals with the basic foods essential to a child's diet, tracing these foods from their source at the farm to the table. Milk, meat, bread, fruit, vegetables, and poultry are the foods considered. The illustrations, many of which are of full-page size, are reproduced from photographs. A teacher's manual accompanies the book.

Woodcraft

By Bernard S. Mason. Cloth, 580 pp., \$2.75. A. S. Barnes & Company, New York, N. Y.

This book is marked by completeness, practicality, and a keen understanding of the things which campers and woodsmen should do and make. Camp leaders will find the book a safe guide, and amateur craftsmen will find it a mine of dependable information on the pioneer and woodcrafts, on bark, rawhide, horn, feathers, gourds, rustic furniture, hunting knives, and an endless variety of camp fittings and woodcraft knickknacks.

The Sacrifice

By Paul Bussard. Paper, 210 pp. \$1. Published by The Leaflet Missal, 55 E. Tenth St., St. Paul, Minn.

In Part One, Father Bussard explains the origin and purpose of the "Mass of the Catechumens" under the subheads of Prayer and Instruction. In Part Two, he deals with the "Mass of the Faithful" under the Sacrifice-Oblation and the Sacrifice-Banquet. His explanations and the thoughts he draws from them are phrased in simple language, giving the reader a clearer insight into the meaning and usefulness of the liturgy.

Vocational Guidance in Catholic Secondary Schools

By Sister M. Teresa Gertrude Murray. Cloth,

163 pp. \$1.60. Bureau of Publications, Teachers College, New York, N. Y.

This doctoral dissertation discusses the development and present status of vocational, and to a limited extent, educational guidance in secondary schools.

Cicero's Manilian Law

Ed. by Francis P. Donnelly, S.J. Paper, 150 pp. 75 cents. Fordham University Press, New York, N. Y.

The Latin text of the speech with a rhetorical commentary and analysis, for use of college classes, the "Rhetoric" class of the Jesuit system. The text is preceded by a complete tabular analysis.

Journalism and Life

By D. E. Mitchell. Cloth, 477 pp. \$1.50. Little, Brown & Co., Boston, Mass. A text for high schools.

Programs in Secondary Schools

By H. Frank Hare. Bulletin 240. Paper, 36 pp. Pennsylvania Dept. of Public Instruction, Harrisburg, Pa.

The full title of this booklet is *Commencement and Promotion Programs in Pennsylvania Secondary Schools*. One of many valuable publications sponsored by Lester K. Ade, superintendent of public instruction of the Commonwealth of Pennsylvania. Discusses procedures for planning new-type programs and presents outlines of several excellent programs by schools of the state. These are suggestive of projects which can be carried out successfully by other schools.

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Uses for Waste Materials

Bulletin of the Association for Childhood Education, 1201 Sixteenth St., N.W., Washington, D. C. 20 cents.



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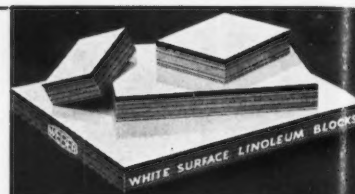
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Motivation in Typewriting

Sister Mary Coleta, O.P.

(Concluded from the September issue)

Football Field

At the opening of the football season, I make a diagram of a football field and tack it on the bulletin board in the classroom. The students are then divided into teams as nearly as possible equal in ability. Thumb-tacks and the shape of a football, cut of brown construction paper, are used to represent the teams on the "field." Each team appoints its own captain and chooses the name by which it is to be known. The extra student, in the case of an uneven number, acts as a substitute.

It has been my experience that students who did failing work, before the motivation was used, showed an immediate improvement and were soon doing good work.

N.B.: I might suggest here that if there is an art department in your school, you might ask for their co-operation in making these devices.

Star Contest

Twice each week typewriting students type for five minutes on new material, their principal objective being perfect papers. As an incentive to accuracy a chart should be made on which the student's names are listed. For each perfect paper, a gold star is awarded the student; for each with but one error, a silver star; for each one with two errors a green star; and for each one with three errors, a blue star. When a paper contains four or more errors, a "danger signal" is placed opposite the student's name. This danger signal is made by cutting off from a red star two of the points which are opposite each other. Cutting off these two points produces a sort of arrowhead. On a companion chart, a horizontal bar graph is used to record the number of points earned by each student. Each gold star earns four points; each silver star, three points; each green star, two points, and each blue star, one point. No points are allowed for papers requiring the danger signal.

A Christmas-Tree Project

Cut out of green construction paper a large Christmas tree and paste it on a large sheet of tagboard. Give each student a candle and a colored ornament, also cut out of construction paper in different colors. If a student writes a 5-minute test with no errors he may type his name on the candle and place it on the tree; and if he writes with less than 5 errors he may hang an ornament on the tree. The highest rate of speed attained during this period merits a gold star which is placed on the top of the tree.

Month of George Washington

Each student was given a hatchet cut out of bristol board or tagboard with his name on the handle. These hatchets were arranged in order around the wheel in the center of the chart. A number in the center of the wheel designates the class. The boy and the girl who had the highest speed each day received a cherry, of red construction paper.

Auto Races

The following device has worked well in our typing classes:

On Thursday, four cardboard automobiles—vivid red, green, orange, and blue cars in racer models—are displayed. They represent the four classes in typing. The cars are lined up each Thursday ready for the race the next day.

The class with the highest average for speed and accuracy on Friday has its car placed in an honorary position for the ensuing week. The next Thursday, the cars are again lined up and the "Start" flag placed in position. A record of the average is posted on the bulletin board.

So far, the plan has resulted in keen competition, and such remarks, as "The Blues are ahead," or "The Red racer will win today" are frequently heard.

A Bouquet for the Winners

A chart with a flower-basket outline is drawn on the blackboard. As each pupil reaches a net speed of fifteen words a minute, a flower is placed in the basket. To identify the owner of the flower, a ribbon bearing the pupil's initials is attached to the stem. When a pupil reaches a net speed of 25 words a minute she brings to class a snapshot of herself, the head of which is cut out and mounted on the handle of the basket. The assorted flowers and the ribbons in contrasting and harmonious colors make a most attractive display.

Basketball Tournament

Tack a chart on your bulletin board with an outline of a basket (in which basketballs are thrown). Cut out of brown construction paper as many basketballs as you have members in the class (you may use the team idea). Appoint a captain for each team. If a student writes 60 words per minute with less than five errors, his ball may be tacked on to the basket, the others not reaching this goal will have their balls tacked around the basket. The winning side will, of course, treat the losers on Friday afternoon of that week.

Baseball

Divide the class into two teams. Write the line-up of each team on the board and draw a baseball diamond. Name the two teams, one after the local school and the other after a rival school. Give a series of one-minute tests and have the home team write while the visiting team remains idle. Have a set speed for a one-base hit, such as 30 words a minute; for a two-base hit have 40 words a minute; and for a three-base hit have 50 words a minute. For a home run have 60 words a minute or above. Those writing under 30 words a minute strike out. Record the speeds in the order the members of the team are listed on the board. As soon as three strike out, the side is retired; the scores are counted; and the other side comes to bat. Give five tests for five innings. The members of the winning team receive five points each.

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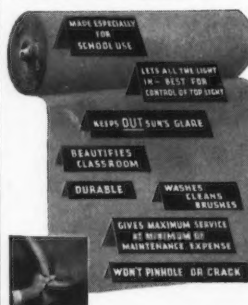
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